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M. LLOYD GARRISON, Editor.

SELECTIONS

From the Practical Christian.

ADDRESS

Delivered at the Anti-Slavery Picnic, at Westminster

Delivered at the Anti-Slavery Picnic, at Westminster's Mass., July 4, 1843.

BY ADIS BALLOU.

We are here to honor liberty and to denonnee slavery. To assert the rights of man, and to testify against oppression. To invigorate the love of freedom, and to deepen the detectation of tyranny. To procisim the dictates of eternal justice, and to rebuke the wrongs done by man to man. We are here to do all this without respect of persons, without favor, and without fear. Man is man wherever he may exist. Liberty is liberty, and slavery is slavery wherever found. Justice is justice, and wrong is wrong, between men of all countries, complexions and conditions—alike. 'As ye would that others should do unto you, do ye even so unto them,' is the golden rule for all human beings. By this rule we must measure the justice of man to man, and determine the right or the wrong of his actions.

It is usual for our fourth of July orators to glorify liberty as the especial birthright of American white men—white they overlook the condition of Anterican slaves!—declare them to be henceforth things, 'chattels personal,' mere human cattle—to abolish the sacred tie of marriage between them, the relation of parent and child, the obligation of brother and sister; so that the fond husband must see his wife forced into the arms of a brutal overseer whenever lust prompted, or carried off in a coffle to a distant region to toil under a more scorching sun, and be compelled to bear offspring by other men—and those offspring in turn subjected to a similar or worse fate. So that the father and brother müst not only drink the bitter cup to its dregs, but have no right to protest like men against the most flagitious wrong which could be done to a wife; a daughter, a mother and sister—and those offspring in turn subjected to a similar or worse fate. So that the father and brother müst not only drink the bitter cup to its dregs, but have no right to protest like men against the most flagitious wrong which could be done to a wife; a daughter, so and to p

sion and tyranny—while they are silent concerning thereiron slavery, oppression and tyranny. To flatter their own countrymen with bombastic encomiums on their devotion to liberty, and the excellence of their republican institutions, instead of faithfully reproving them for their systematic violations of all their professed principles. It is time to be ashamed of this self-glorification, and to consider that an ounce of genuine reform is better than tons of pane gyric. We honor liberty only when we make her impartial—the same for and to all men. We honor the memory of our partiet fathers only when we make her faithful to carry out their highest professions. We are the friends of all really good institutions only when we disfellowship and endeavor to abolish those bad institutions which have grown up on the same soil. Even the good tree must be pruned that it may bring forth still fairer fruit. It is a pitiful weakness to crave perpetual flattery, and to be offended at wholesome reproof. We Americans have exhibited full enough of this weakness. We have lived on flattery long enough. We have been children long enough by the sops and sugar plumbs of demagogues. It is time to be men—time to know our own faults—time to be men—time to know our own faults—time and put away our represent. To deathis, it is time to be men—time to know our own faults—time and put away our represent. To fathis is to crave perpetual of the property of the solution of God himself, would remain to me? There you all stand consenting with the oppressor. He saws the more than the property was given by a saw given. He saws he saws are an enterly solution of God himself, would remain to me? There you all stand consenting with the oppressor. He saws the more than the property was given. He saws he saws are all the same and the away our representation.

It is time to be men—time to know our own faults—to understand our own diseases—to repent of our sins, and put away our reproach. To do this is to be men—to be wise, to be honorable, to be happy. 'Righteousness exalteth a nation, but sin is a reproach to any people.' Politicians thrive by trimming to the whims and caprices of the people—by managing them. True philanthropists and patriots by reforming the public sentiment; by bringing the people to identify their honor and prosperity with righteousness; by learning to govern themselves. The only government that can meet the wants of man is one founded in the moral sense of the people—sustained by an enlightened public conscience. And no political institutions, however specious fir profession, or sacred in the veneration of the multitude, can endure, if erected on the sandy foundation of injustice and hypocrisy.

im into the chief places of power. You make merchandise of what he calls property, and grow rich by the prodigality which his indolence engenders. You go to war and light by his side. You sit down they need and must receive essential amendments, in order to conform men to the law or you. They take a man for a public enemy, or at least for a hairbrained fanatic, who tells them that the Constitution of the United States, so far as it is a league to up hold negro slavery, is a league to commit sin against God, man, and the self-evident truths of the national creed. They look on such a man as the defamer of his forefathers, the slanderer of republicanism, and virtually a traitor to the government. And yet what candid man can deny that this is the sober truth? I hold it be so. In saying this do I villify the memory in the chief places of power. You make merchandise of what he calls property, and grow rich by the prodigality which his indolence engenders. You go to war and light by his side. You sit down in the house of God with him and profess to observe men dares to plead for these dumb sufferers, and to prove the content of the chief places of power. You make merchandise of what he calls property, and grow rich by the prodigality which his indolence engenders. You go to war and light by his side. You sit down in the house of God with him and profess to observe man dares to plead for these dumb sufferers, and to prove the house of God with him and profess to observe man dares to plead for these dumb sufferers, and to prove the house of God with him and profess to observe man dares to plead for these dumb sufferers, and to prove the house of God with him and profess to observe man dares to plead for these dumb sufferers, and to prove the house of God with him and profess to observe the house of God with him and profess to observe the house of God with him and profess to observe the house of God with him and profess to observe the house of God with him and profess to observe the house of God with him and profess to o candid man can deny that this is the sober truth? I hold it be so. In saying this do I villify the memory of our patriot forefathers? Do I give them no honor? Do I allow them no credit? I honor them with all my heart for their devotion to right principles, for tall the truly noble traits in their character, for their fidelity to their own highest light. But because I honor their love of liberty, must I honor their compromises with slavery? Must I worship their weak-promises with slavery? Must I worship their weak-promises. Must I allow their errors? Must I allow their errors? Must I worship their weak-promises. Must I allow their errors? Must I allow their errors? Must I worship their weak-promises with slavery? promises with slavery? Must I worship their weak-nesses? Must I hallow their errors? Must I swear rights—'among which are life, liberty, and the pur nesses? Must I harrow their errors? Must I swear to trample on the rights of black men, and consecrate my heart's blood to maintain eternal oppression, because in an evil hour they were either deceived or betrayed into a guaranty of wrong? Am I to follow of their natural rights. By a people who spent military of the property of the betrayed into a guaranty of wrong? Am I to follow them farther than they followed truth and righteousness? Or must I renounce all power to judge and determine what is right—implicitly consenting and obliging myself to all that they judged expedient? O great and venerated men, speak from the land of the shades, and forbid us to follow you farther than you theological seminaries, Bible societies, missionary followed liberty and justice! Ye were noble and great, but only so as ye were good. Ye are now ple who can coolly impose a bondage on two and a where all delusions have passed away, and I know where all delusions have passed away, and I know that equity and rectitude are paramount with you to which, as Jefferson says, 'is fraught with more misarl fame and all policy. So let them be with us.

And the Constitution of the United States, am I rebellion to resist. This is the people who, as obliged to place it above Christianity—above the Pinckney says, can 'sermonize it with liberty for laws of Jehovah? May I not approve what is right in it, without sanctifying its wrong? Because I admire a handsome face, must I also admire the cancer at the same time prohibit it to their own slaves.

on it which I see beginning to eat away all its beau. Who can sell a man to equip a missionary for the I stand on higher a platform than any mere hu-compact. I try all human constitutions and 60,000 a year in their own country, an man compact. I try all human constitutions and laws by the criterion of the divine law—by those great fundamental principles of moral rectitude under the severest penalties. Some of whose churches which are coeval with God himself, and which can can own a part of their own members; and occanever be violated without subverting the welfare of sionally sell one to purchase communion plate! Is creation. It is not in the power of man, no not of all the wise men on earth, assembled in one grand deliberative convention, to make hatred right, injustice right; cruelty right, or any single action right which is inherently wrong. Men may expound and apply the rises up to judgment, who shall stand in his presented and the property of the rises up to judgment, who shall stand in his presented and the property of the rises up to judgment, who shall stand in his presented and the property of the rises up to judgment, who shall stand in his presented and the property of the rises up to judgment, who shall stand in his presented and the property of the rises up to judgment, who shall stand in his presented and the rises up to judgment, who shall stand in his presented and the rises up to judgment, who shall stand in his presented and the rises up to judgment. the laws of divine rectifude to the social relations of sence? Give your verdict; is this nation guilty a people, but they cannot make or unmake right, not guilty, even this whole people, who are in leagu Here we plant our feet, and here we assume to re-to uphold these complicated and tremendous wrongs ject and denounce all the works of iniquity whenever, or in whomsoever exhibited. Washington, Adams, Hancock and their patriot compers stand before this judgment seat on the same level with Benedict Arnold, Aaron Bort, and the meanest of man are kind. The right and the noble, the good and the true shall here be honored. The wrong and the base, the vile and the lake be condemned. Persons are the vile and to principles; names and forms to principles; names and forms to principles; names and forms to principles. here put second to principles; names and forms to the United States and the British Charter. Right is the United States and the British Charter. Right is wash your hands forever of this horrible abomination, right, and wrong is wrong, in spite of all human opinions, customs, constitutions and governments. And the man that does not take this sublime position is unfit to expound human daty, or guide mankind into happiness. 'For if the blind lead the blind, both the property of the property o mappiness. For it the office lead the office, the state of the open serious properties of the open serious properties of the enemy of man, of my country, or social order for occupying such ground as this, I can afford to suffer all the reproach and injury which ignorance selfishness may be permitted to inflict upon me. But have them do unto and for them, as I would not be the world. Their wrongs are my wrongs, their rights are my rights, their case suffer all the reproach and injury which ignorance selfishness may be permitted to inflict upon me. But I persuade myself that I am surrounded by men and and they in mine.' This is all I ask, as the friend women on this occasion who sympathise with me, and and advocate of our common humanity. Less can respond cordially to the utterrance of such truths, this you cannot render and be innocent. D

And believing this, I demand the verdict of this con-gregation on the case of AMENICAN SLAVERY. Is well what you promise before you give your pledge; this nation guilty, or not guilty? I mean the whole and then fulfil it. this nation guilty, or not guilty? I mean the whole and then fulfil it.

American people, who are confederated under the national Constitution, and who are in league to govern and be governed according to the prescriptions of that instrument. In sorrow I charge this great method, with the guilt of slaveholding. With having solemnly covernanted together to unbyld slavery and all its needs. nanted together to uphold slavery and all its neces- ment would immediately sweep slavery from the sary concomitant evils, by legislative, judicial and military power. Is this a true and just charge? Who can deny it? And what is the guilt involved in this charge? Is it a light and venial guilt? Is it a small sin for a professedly free, moral and religious called free States, all good, true and consistent,



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d what other so true and Do you doubt either the

sult.

But, says one, 'if I take your position, I can never hold affice again under the present federal Constitution.' Why not? 'Because I must swear or affirm to support that Constitution as it is.' Will they not allow you to go to Congress, or to sit on the judicial bench protesting against the pro-slavery parts of the Constitution, and reserving your rights of conscience, your alliegance to 60? 'No.' Then, for righteousness' sake, never take office again under that Constitution till it is amended. Will you go into office swearing to a lie and binding yourself to uphold all the crimes forbidden in the decalogue, for the sake of any imaginable good you could do your country? If you could not have office except by first committing robbery, or adultery, would you accept it on such conditions? But if you commit slaveholding either as principal or accomplice, you commit slaveholding person. But, say you, 'if for these reasons I cannot take office under the federal Constitution, so neither can I vote any one else into office under it, as my representative for agent.' Why not? 'Because I must be a qualified citizen before I can vote, and to be a qualified citizen before I can vote, and to be a qualified citizen before I can vote, and to be a qualified citizen before I can vote, and to be a qualified citizen before I can vote, and to be a qualified citizen before I can vote, and to be a qualified citizen before I can vote, and to be a qualified citizen before I can vote, and to be a qualified citizen before I can vote, and to be a qualified citizen before I can vote, and to be a qualified citizen before I can vote, and to be a qualified citizen before I can vote, and to the a qualified citizen before I can vote, and to the a qualified citizen before I can vote, and to the a qualified citizen before I can vote, and to the a qualified citizen before I can vote, and to the a qualified citizen before I can vote, and to the approach of the provention of the provention of the provention of the provention. I must be a conse do? If this same clan should keep open a public But, says one, if I take your position, I can never brothel in their precinct, and this was connived at mere subject of the government, not a qualified par-ticipant in it—not a voter. Besides, how can I put ship. They are not of the family of Christ. 'For another into a place which I could not myself occupy? So then I cannot even vote under the Constitution without endorsing it as it is, pro-slavery and all.' Men do not gather grapes of thorns, or figs of thistion without endorsing it as it is, pro-slavery and all.' Well then, I say, if this be so, quit the ballot-box. If you cannot even east your vote, without consenting to the rightfulness of slavery, without setting your hand the concentration of all crimes and abominations, for righteousness' sake, for the sake of all that is good and great, become a mere subject of the government. Cease to be a governing citizen; cease to appear at the ballot-box; fall back upon your simple manhood; depend only on such means for reforming and governing, as God and nature have given to every individual human being. Would not this be nobler than to sacrifice your principles and your conscience? 'But if I should do so, the profligate and unprincipled would have full control, and they would laugh good men, thus shorn of political in the works of darkness. Be not partakers of other men's sins. Come out, be separate, touch of the unclean thing, and ye shall be my, sons and daugnets. Satu the Lova Dindslay.' The transport of Christ cannot, and will not walk in follow-ship such iniquity, the true Christian must disfellowship that. There is no other remedy. If this is the difficulty under which any of you labor, I know of no other escape for you. Be tender-hearted, when the provided would not this be nobler than to sacrifice your principles and your conscience? 'But if I should do so, the profligate and unprincipled would have full control, and they could have full consent and they could they would laugh good men, thus shorn of political sters and churches will ere long learn to walk as power, to scorn. It would suit them right well. This is just what they want. Then all manner of crime would ride rampant through the land, unchecked and unrestrained. And so you must call light darkness, and put bitter for sweet, and turn does not be suit of the land, unchecked and unrestrained. And so you must call light darkness, and put bitter for sweet, and turn does not be suit of the land, unchecked and unrestrained. The land, unchecked and unrestrained. The land, unchecked and unrestrained. The land is the land, unchecked and unrestrained. The land is the land, unchecked and unrestrained. The land is the land churches will ere long learn to walk as becometh godliness in this matter; that they will recome the land, unchecked and unrestrained. The land is the la ght darkness, and put bitter for sweet, and turn do so, the work will be wrought by other hand digment into wormwood and gall, for the sake of the Jews count themselves unworthy of the

are most deplorably mistaken in your notions of re-straining crime, and in your estimate of political power. He who openly, constantly, conscientious-that day when a man shall feel insulted at the

of iniquity? If so, I cannot argue with you; argument would be vain; but I forewarn you with grief,
that the day is approaching when the people shall holder's repentance— he zest of that moral enthusi-

would take the stand i have conjured you individually to take, slavery would fall before their combined moral efforts within five years. Let these one hundred persons include the leading influences of every town, those who are considered the first men and women, the religious, literary, professional, respectable characters, and the work would be done in two years time. Will they volunteer in so good a cause will be left unto them desolate. They shall not see the face of the Lord's Amointed, till they bless his coming in every great work of reform. And you of the ministry and church who see and feel your duty, will you lead off in this work? Or had you as he'r that the publicans and harlots should get the stand? Will our candidates for civil office take this stand? Will the heartification great for these leading characters to make? Shall we have those with us who ought to be the light of the world and the salt of the earth? Or must we depend on the plain common people, or perhaps on the publicans and sinners to take this noble stand? Must it he as it has been so many times before, that the salt has been so many times before, that the salt be first and the first last? Be it so, if so it must be to the glory of God. If these things must be hidden from the wise and prudent, and revealed anto babes—if 'not many wise men after the flesh, not many mighty, not many moble are called; if the foolish things of the world have been chosen to confound the mighty, and base and despised things to bring to moght the things that are, that no flesh should glory in his presence,' all we can say is 'even so, Father,' in his presence,' all we can say is 'even so, Father,' in his presence,' all we can say is 'even so, Father,' in his presence,' all we can say is 'even so, Father,' in his presence,' all we can say is 'even so, Father,' in his presence,' all we can say is 'even so, Father,' in his presence,' all we can say is 'even so, Father,' in his presence,' all we can say is 'even so, Father,' in the many mighty has a large that a mighty, and base and despised things to bring to suns as they do the sin of slaveholding? If there nought the things that are, that no flesh should glory in his presence, all we can say is 'even so, Father, for so it seemed good in thy sight.' But the work forms of public worship, and a solemn profession of will be done, and blessed are they who willingly lend themselves as instruments through self-sacrifice, and reproach to accomplish the glorlous result.

the political checks and restraints you could put on crime by voting and holding office! The end sanctifies the means, does it? It is right to do evil that good may come, is it? It is expedient to swear away The bone, muscle, common sense and humanity of the self-evident truths of religion, and the Declara-tion of Independence, in order to get political power enough to restrain vice! Alas! for such short-sight-ed wisdom—such self-thwarting expediency. If you mean to restrain crime, are you not bound to re-vou mean to restrain crime, are you not bound to reenough to restrain vice! Alas: for such short-sightd wisdom—such self-thwarting expediency. If
you mean to restrain crime, are you not bound to restrain a system which engenders and involves all
crime? And do you propose to restrain that system by avouching its virtue, and swearing to uphold
it with all your might? I tell you, my friend, you

see so diffused through all classes of society, that it man shall feel insulted at the barr by, and consistently testifies against iniquity, by scrupulously disfellowshipping and abstaining from all participation in it, wields ten times, nay, one hundred times the real power against it, which he southern prodigality; at the idea of marrying a slavehundred times the real power against it, which he southern prodigality; at the idea of marrying a slave possibly could with any political force he might acholder, or a slaveholder's son or daughter, while adhernire by first consenting and swearing to support it. ing to the foul system; at the idea of being a law With armies, and navies, police guards and prisons yer, a clergyman, a physician, a merchant, a banker, at his command, he would be weak, after once alowing himself to be shorn of his moral strength, way to live out of, or tolerate slavery. To this co Because he would then be but an armed hypocrite, forcing others by brute power to abstain from crimes friends of the slavet. We must be the real friends of the slavet. far less dangerous to human welfare than those but he must be made to feel that we utterly loathe which he was obliged to commit, in order to obtain and abhor the thing—that we cannot tolerate its office. We cannot cast out Satan by Satanic power, or put down sin with sin. You say that the profligate and vicious left in political power will laugh is a moral Sodom to us, so long as it remains a land you to scorn. I tell you that those characters will of slavery-that no blandishments, no suavity of you to scorn. I tell you that those characters will then respect and dread you. They may affect to laugh, but their knees will soon begin to smite together in despair, as they see the hand-writing of moral rebuke on the wall of their palaces. What can such characters do, when stemming the great Mississippi of concentrated public sentiment? Can they bear to be loathed and abhorred by a whole virtuous people—to be shunned and detested as unfit to be received into decent society? Not they besides, many that we might think profligate in their moral principles, are susceptible of being convicted and converted by these very means which their moral principles, are susceptible of being convicted and converted by these very means which you imagine they will laugh at. Some of the most determined slaveholders, who are now willing to the sour northern dough-faces as tools, hold them in sovereign contempt. They despise, they loathe them, as most contemptible renegades to the principles of their moral education. And if one must be despised and hated by such men, would be not choose to be so as an honest, consistent, out-spoken abolitionist, rather than as a poor tond-eating traitor to anti-slavely and the source. Slavery has done him almost as a poor tond-eating traitor to anti-slavely and the source. Slavery has done him almost as a poor tond-eating traitor to anti-slavely and the source. Slavery has done him almost as a poor tond-eating traitor to anti-slavely and the source. ind hated by such men, would be not choose to use to as an honest, consistent, out-spoken abolitionist, rather than as a poor toad-eating traitor to anti-slavery moral principle? Well, say you, 'let the religious influences move in this reform; let the ministers and churches denounce and distellowship slavery, and we will not be behind them.'

And now he is angly,
the sober truth. He is a spoiled child, and cannot bear to be cured. Slavery has done him almost as much injury as it has his degraded servants. He is in an unhappy state of mind. But if the mass of his morthern brethren repent, and do their duty, he will begin to think and feel as he ought. He has great soul by nature—deep, generous good feelwill begin to think and feel as he ought. He has a great soul by nature—deep, generous good feelciples of him who came to preach deliverance to the captives; and who placed himself in the condition pent up. He has a great conscience, too; and when of a slave and a malefactor to redeem the world? Are you yet stumbling-blocks in the way of the truth, he will come out for anti-slavery with a spirit Lord, which is being cast up for his ransomed? of self-sacrifice, and with a fervor of zeal which will What binders you from solemnly declaring for a put to shame our own tardy, reluctant philanthro-right public sentiment on this subject? You ought to lead; do ye wait for the multitude? Do you to the truths of the anti-slavery creed. A little know the love of God as it is in Christ, and still not while, if we are faithful, and we shall see slaveholdabhor slavery with your whole heart? Is there one of you who has a spirit to justify, apologize for, or treat with tolerant indifference this monstrous system shedding tears of contrition in streams, and followAGENS.

MAINE. - A. Soule, Bath; Wm. A. Dunn, Hallowell New-Hampsnike. - N. P. Rogers, Concord; - Wil-am Wilbur, Dover; - Leonard Chase, Milford. VERMONT .- John Bement, Woodstock ;- Rowland T. Robinson, North Ferrisburg.

T. Kobinson, North Ferrisburg.

Massachtektrs.—Mores Emety, WestNewburg;—Jno. L. Lord, Newburyport;—Läther Boutell, Groton; W.S. Wilder, Fitchburg;—J. T. Everett, Princeton; J. Church, Syringfield;—John Levy, Lewell;—Josiah V. Marshall, Dorchester and vicinity;—Richard C. French, Fall River; Isaac Austin, Nantucket;—Elius Richards, Weymouth;—B. P. Rive, Worcester;—Win. C. Stone, Watertown;—A. Beurse, Centreville;—Israel Perkins, Lynn;—B. Freemah, Brewster; Joseph Brown, Andorer;—Joseph L. Noyes, Gargetown;—John Clement, Tawnsend; George W. Benson, Northampton; Alvan Ward, Ashburrham. son, Northampton; Altan Ward, Ashburnhum.

RHODE-ISLAND .- Amaraney Paine, Providence;-Wm. Adams, Pawtucket;-Ger. S. Gould, Warwick. [T For a continuation of this list, see the last page

JAS. BROWN YERRINTON, Printer.

WHOLE NO. 663.

asm which he must feel in breaking the yoke, and seeing his negroes stand up repossessed of their nat-ural rights! How many happy servants will cluster around their converted masters, and vow to live and die with them! How many masters will rejoice to act as fathers and coursellors to their confiding deact as fathers and consecutors to their countries de-pendants. Slavery will be abolished—not many years hence! The people will be happy! The cancer that is eating out the vitals of this republic will be removed. God will put away in mercy the guilt of five hard hearted generations. The now angry masters of the South, and the most radical abolitionists of the North, will be the best of friends, This nation will renew a glorious career of moral enterprise, and be renowned for works of peace and love to the remotest bounds of the habitable earth. The negro race; elevated, purified, enlightened, and brought into the practical virtues of Christianity, will be a chosen people to fulfil the great law of kindness. I see all this beaming in the verge of

'U, that wiff the joyrul, joyful, joyful, When slavery is no more!'

When the warm-twarted Southron shall invite us to come down and prosecute the work of reform among the emancipated colored people. When they who once talked only of tar and feathers, or the hempen cord for our necks, shall meet us with a hearty salutation—'God bless you, friends; we once hated you, but now we love you. You told us the truth, and we were enraged. We thought you our worst foes, but now we esteem you our truest friends; come, live and die with us!' Fathers, mothers, brethren, sisters, young men, maidens, and little children of this interesting throng—who of you will not labor for such a consummation as this? What heart here does not leap for joy at such a prospect? What bosom does not throb with new animation in this righteous cause? Is there one present who could bear to remember that he was cold and indifferent about the overthrow of this dreadful iniquity? When the warm-hearted Southron shall invite us to ferent about the overthrow of this dreadful iniquity? While too many are celebrating the national independence by empty noise, vain hilarity, and self-complacent glorification; it has been our favored lot to honor it by contemplating the rights of the enslaved, and the duties of a people that for more than sixty years have been inflicting the most grievous wrongs on those whom they acknowledged equals with themselves in the great natural rights of man. It has been good to be here. Truths have been uttered, moral principles taught, hopes awakened, and generous sympathies strengthened, which can but ennoble and adorn all who cherish them. Let us go away, resolved to double our diligence in the prosecution of this humane enterprise—to walk worferent about the overthrow of this dreadful iniquity? ennouse and adorn go away, resolved to double our diligence in the prosecution of this humane enterprise—to walk worthy of our anti-slavery galling—to be faithful unto death. Some of its will be called hence from our labors, without beholding in the flesh the heart-stirring scenes of that glorious jubilee for which we are laboring. I hope to witness them before I leave this tabernacle. Yet if I do not, if many of you do not, it shall be well; God's will be done. But you ruddy young men, blooming maidens, sprightly children, most of you will probably see such a day of rejoicing, and of public gladness, as we have never experienced. Liberty will be proclaimed 'throughout all the land, to all the inhabitants thereof.' The out all the land, to all the inhabitants thereof.' The bells of all our churches will then for once be rung in earnest sincerity. Our poets and orators will for once find horsest scope for their sweetest, most cloquent strains. The Fourth of July will then for the first time be celebrated without partiality and without hypocrisy.' The American people will then have become truly free, independent, and honorable among the nations. The heavens will be bowed in honediction to the earth, and the dawn of universal peace streak the eastern SRY. Man will be sufficient to find the found of universal peace streak the eastern SRY. Man will be sufficient to the eastern SRY. Man will be sufficient to the assert of SRY. Man will be sufficient to the cause of the first t song, Glory to God in the highest, on earth peace, good-will to men.

From the National A. S. Standard.

The Liberty Press says that "the Old Side" calls them (the editor and his condiutors) 'a lying secession, because they would not succumb to having meetings in the Society devoted to just such objects as may be lugged in for discussion.' Waiving the fact that whatever 'lagging in' there may have been, was fully approved by the editor at the time of the secession, and long afternards; we would ob-serve that 'the secession' did not take place, because 'the platform,' as he would make believe, 'was made so wide that upon it there was freedom for any and everything;' it was because those who stood upon the platform would not renounce the freedom of thinking and speaking anything they pleased elsewhere and at other times. The editor knows that sex, from resistance, and non-volving were declared by the Hinney party in the ting, were declared by the *Birney* party in the American Society, and through the Emancipator their organ, to be incompatible with membership, and with the full rights of membership in this Society. He knows that these were the grounds of secession.' How, then, can he affirm to his readers, and to the country, that they the and offices) seceded because there was, on our platform, freedom for any and everything; and because anti-slavery etings were 'devoted to just such objects as might be lugged in for discussion! Providence seems to have left the editor of the Liberty Press to mode what he accuses others of asserting, viz. that t is a 'lying secession.'

From the Chicago Western Citizen.

A Slaveholder's Convention in Missouri. We see by some of our exchange papers, that a ties of Missouri, has been called, which was to assemble at Hannibal on the 20th inst. for the purpose of devising some means to keep the Illinois abolitionists from showing their slaves the read to Canada, when they escape to this State. This is all we know about the Convention and if such an one was held, we expect, in time, to get the news. We have only now to inform our slaveholding friends in have only now to inform our staventum.

Missouri, that we know of no way whereby they can
have at home, except by giving them Missouri, that we know of no way whereby they keep their slaves at home, except by giving them freedom on the soil. Experience with human nature ought to satisfy them that men will do strange the satisfy the satisfies for liberty. If things, and make great sacrifices for liber their slaves will run away, we can't stop them great pity that so many noble fellows, and valuable aborers, should run away to people the dominions of the British government. We advise them, in of the British government. We advise them, in sincerity and kindness, to approve of our suggestion, at once to transform their chattels into men, their foes into friends, and substitute the inducements to faithful labor held out by Mr. Cash, instead of those held out by Mr. Lash. Furthermore, we hope they will do so, because it is rather a dangerous under-taking for their slaves to come into this State, for taking for their slaves to come into this State, for our laws are very severe upon those who do come here without the proper papers—they forbid us, un-der heavy penalties, to clothe and feed them; so it will be seen that slaves that escape to this State stand in great danger of starvation. Such a calam-ity should make the kind masters feel bad. What greater kindness, then, can we show the kind mass ters of Missouri, than to rescue their faithful ser vants from the devouring jaws of our wicked statutes

The Journal of Commerce thinks it strange that the slaves of the South should prefer to emancipate themselves, and go to the healthy country of Canada, where they can live so securely under British protection, rather than be emancipated by their masters, and go to Liberia, where scarcely one in ten survives, and where they are constantly exposed to the attacks of the native savages. The editors of the Journal must have strange ideas of happiness!

—Moraing Star.

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SUGE OF OPPRESSION.

bouned article is from the Auburn, (N. acate, Dr Rev. Wm. Hosmer, edan association of Ministers.' .. It ale of the editor, it will be seen, who, sested by the 'Association,' must be a reian If he was, their wondrous logic prodigies in intellect !-- Y]

The Brotherhood of Thieves." semwed from a certain Mr. Forrehes are but so many His pamphlet, which is the following title: 'The it would be enrprising churches should former religion. But leaving his r his whotesale denunci n of that morbid thinking the matter is this: Mr. Fos Miss Abby Kelley, and sundry believe, that not one in every of a liar, and a robber. And that to have a standing in any azed churches, is tantamount to crimes. Now, besides havan unconquerable aversion to re-from such teachers. They hurl non us as if a new dispensation to them, the first duties of which

rage the civilities of life. Such ry age entertained the world ams of what others had done, DING. SEAMEN. never yet been able to secure the re nor to etter a single truth which been set forth by more decent f no consequence to the world what cheve, as the structure of their minds use his defective to admit of their gaining in position in society. They are morally deficient; and hence totally incapable USE a process of thought. It is for this American churches have been styled of thieves; their limited powers did hetter conclusion. We should not, rprised if distorted images are reimperfect surfaces; the insane e are privileged classes, it is their e of public teachers. It is not a litwitness the process by which these metity arrive at their conclusion that Christians are hypocrites. They tell ATTISTI is wrong, and that we are wrong be at the charge of being pro-slavery, the r is, 'You are thieves and robbers.' Afalf-insune or half-witted individual, who ongenial with his taste to disturb oth-There can not difficulty in arraigning churches, if the n feelings of a deprayed heart are to sup-the accession and the rule of judgment, of rendered against our Christianity is the

of a competent tribunal. Until

on of cowards; honorable and up-

dicance of their own characters.

destroy the foundations of socie-

principles, there are not only no this country, but they are equither countries. If such notions of

ion must prevail, we shall not find Chris-

in Heaven. And as we have no religiou

All this follows by inevitable consequence remises which they have adopted. First, is condemned because the State has en-

ous though it is not intimated that the

ch is made responsible for what was done

s of Great Britain, and, indeed, if the do

one corporate body may be imputed to

hals, and hence, without any injustice, al

mankind, was most exalted in moral puri-

ere is no avoiding this conclusion without og the premises by which the Church is only slavery and made responsible for its ex-

Second, northern ministers and churches immated threes because ministers and sat the South hold slaves. Granting that

ath does sin in the manner specified, it will ow that the North gave them power thus to tess. The churches of the North never had

to govern those of the South, and conse

orn churches with slavery. To make

puted to a single individual. By Mr

rule we can just as well prove that the

can churches fought the battles of Napolean fied on the opium war in China. To admit

in its choice of measures, and we can no be charged with their slavery. than they with vectousness and fanaticism. In short, this doc-

They advise secession and promote discord; larity is a together too extensive for their

SLAVERY. If the Church of Christ in the free

othing but a sin, and have no fellowship with

faged in it, the system would soon fall, and cruelties be known only in the annals of

The creeties be known only in the subset upon all profess to be the friends of Christ. Let them sely in reference to this matter, lest the Judge of them in the last day, 'Inasmuch as ye did it.

dition of Slavery in Ceylon .- It seems that

e 30,000 slaves on this island were emancipated the last New Year's day. No slave is now held

siving. She has freed over 13,000,000 of slaves

-Christian Herald.

the least of these, ye did it not unto

ousness and fanaticism. In short, this doc-aplication or constructive guilt is altogeth-hed imposition with these dabbling moral-

gical acumen, but it renders them a to religion and a burlesque to

W. H.

ern churches are involved in the sin of sla to make them guilty where they never had to be innocent. The South is as free as the

totion over the acts of which it had

oliness. t breathing of private hatred, and not the ty whose decisions are entitled to respect, seless to assail them as culprits meriting it indignation. It is well known that slan-H. Nov s never need its aid, nor feel a pleasure in pon even the acknowledged vices of their al Agent Those who delight in imputing crimes to S about fallen churches is simply an opinion y a few individuals who find ample pro-m the natural consequences of such an d at 25 Come

OR.

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From the Herald of Freedom. Daniel O'Connell.

His extraordinary treatment of Wm. Lloyd Gar rison appears the more extraordinary to me, and the more reprehensible, the more I look at it. I am disappointed, that a man of O'Connell's liberal professions, and hitherto liberal conduct, towards other opinions and creeds than his own, should manifest so bigoted a temper toward any body, on account of their religious opinions, as he has now done towards Garrison. And Garrison is the last man any body should treat as O'Connell has treated him. He is liberal and catholic towards all men and all creeds. He is never uncharitable or narrow towards anyon the various platforms of philanthropy, and off them in the field of mankind. Nobody can treat him with intolerance of opinion, without the

him with intolerance of opinion, without the most dishonorable illiberality. I am amazed that O'Connell should be found to be guilty of it.

On the anti-slavery platform no man's religious creed should be gone into, any more than he should go into it himself, to promote his creed under cover of a specific object of philanthropy, where men of all creeds are united. It is as injurious to put down extraneous creeds, as to build them up, and equally a violation of associate faith.

The same may be said with respect to the Re-

peal movement. Anti-slavery was properly referred to by O'Connell in his speech before the Repeal ecause slaveholding Repealers had i duced O'Connell's anti-slavery opinions into their Repeal speeches. Whether O'Connell had done right in declining the co-operation of American Recalers, because they were slaveholders, is another Perhaps we are to regard slaveholding as an exception to all human positions, and to refuse to co-operate with such monsters on the ground that they are not members of the family of mankind. Perhaps to question the creed of a tigar or a hyena. that is to say, their tigerism or hyenaism, would be legitimate on any human platform whatever; and on the same principle, proper to exclude from it so "withhiman a monster as a slaveholder. At any rate, it was right enough for O'Connell to reply in the Repeal meetings to the position of the South against him as an abolitionist. And he might well enough then, say there, if it was true, that he belongs to no anti-slavery party in America. But, if this were true, he should not solicit the American abolitionists, as he did in his speeches in London in 1840, to grant him the honor and the privilege of belong on their number.

ing one of their number.

If he had declined belonging to any party in America identified with Wm. Lloyd Garrison, O'Con nell might have properly enough declared it in the Repeal meeting, if it was not for any reasons touch-ing anti-slavery or Repeal. He could have there repudiated Garrison or his associates, from his own anti-slavery fellowship, for any pro-slavery delin-quencies of character or for any thing in them hos-tile to Irish Repeal. Did he do this? Did he whiser aught—could he whisper aught—against the an-i-slavery character, of the untarnished and all unfaltering originator of the anti-slavery movement of this Or could he impute to him any breath of uninduces towards the Repeal movement of Ireland,
-or towards Ireland in any behalf whatever? No. Garrison is the loving and admiring friend of Ire-land—and there are distinguished Irishmen who know it—if O'Connell does, or does not know him!! The assault of O'Connell's upon Garrison's 'religious' character, on the Repeal platform, was altogether gratuitous and in bad faith. The pro-slachurch and clergy of this country and Chris-om over, will eagerly respond to it. The New-England Protestants will echo the holy denuncia-tions of the Papist O'Connell, when hurled against the irreligious head of the founder and mover irreligious invasion of American slavery. I am glad they do. I am rejoiced Garrison has planted his reforming foot on ground lofty enough to endanger the ommon foundations of both these great enmitties to Christianity and the welfare to mankind. They in stinctively feel constrained to unite against antivery, and be at peace with each other. It is a fine reconciliation of Herod and Pilate. But what should induce O'Connell to use the name

of Garrison with such bitterness and undignified or Carrison with such bitterness and undignified contempt? Why did he disclaim Garrison's acquaintance and knowledge of his very name? I said, last week, he was personally acquainted with Garrison. I will mention some of the instances of their mutual acquaintance. I say nothing of O'Connell's co-operation with Garrison in the overthrow of Colonization in England, in 1833, when, at Garrison's instance, and occasioned by his agency, he signed instance, and occasioned by his agency, he signed the famous protest against it, with Wilberforce, and Lushington, and Buxton, and Macaulay. either of those great men, after that protest, have appeared well before any part of Britain or America, speaking of 'one Mr. Lloyd Garrison'! or one Mr. Thomas O'Copnell. of 'Kilkenny! Could Canisan speaking of Connell of Kilkenny! Could of speak in good taste, after that protest, of o Isaac Wilberforce, or Mr. Timothy Buxton!

Manac Wilberforce, or Mr. Timothy Buxton!
When Garrison was in London in 1840, we took
occasion to call at Daniel O'Connell's lodgings one
evening at a very late hour. We had been lingerring longer than I wanted to in the gallery of the
House of Commons. George Thompson had occasion to see O'Connell that night, in reference to a
great menting of the British Lodin Section the next great meeting of the British India Society the next which O'Connell was wanted to well as Garrison. The porter announced the name of George Thompson to Mr. O'Connell, who greeted heartily at the top of the stairs, where Thompson told him we were below, when O'Connell exclaimed, 'Tell them to come up, there is not a ma the wide world I am more happy to see than Mr. Garrison. We went up, and the hour and a half we passed there was pleasant enough, and I felt no inclination to doubt the perfect sincerity of Mr. O'Connell's attentions to Mr. Garrison, or the perfect truth of his reluctant and kindly parting with him at our leaving, although it was towards mid-night. The next day they were together on the platform in Freemason's Hall, in presence of, among others, a delegation of the nobility of India, with their swart complexion and gorgeou both spoke eloquently for humanity their swart complexion and gorgeous costume, and both spoke eloquently for humanity there—Daniel O'Connell and one Mr. Lloyd Garrison, and their speeches, and names, I doubt not, reported at length and published to the world in the great English

When Garrison first met O'Connell in 1840, afte seven years since they were before together in Lon-don, the manner of O'Connell's receiving him betokened any thing rather than forgetfulness of his name or countenance, or indifference to his acquaint ance and good opinion. It was in the lobby of Free-

Tsaw them meet afterwards at Richard Webb's, in Dublin. O'Connell called to see him there, very kindly diregarding the itiquette that entitled him to the call from Garrison at his own mansion. By the way, we had been attentive to call there, tho O'C. probably did not know it, as he was out of th city. Their meeting was of the freest and kindliest character. It was particularly kind in O'Connell to come and stay as long as he did, for they were then waiting for him at one of his primary Repeal agita-tions, at the famous old Dublin Corn Exchange. To affect, after all this, not to know William Lloyd Garrison, is as pitiful on the part of O'Connell, as it is unwarrantable in him to speak of the latter's religious opinions and character. And it is not competent to Daniel O'Connell to decide the fame of WM. LAOVO GARRESON. I would draw no invidious par allel between them. O'Contiell is a mighty man. He has done in his day, the part of a great man. But it is not left him to affix to Win. Lloyd Garrison his place in the estimation of mankind. It is mat-ter of no small genius and energy to move and effeet the political emancipation of such a body as the Irish Catholics. O'Connell has achieved it. Garrison is achieving, and to a certain and highly im-portant intent, has already achieved, the moral emancipation of an entire race of the human family, from brute slavery. The comparative renown of the two movements may be estimated by the compara-tive disabilities under which the two classes of sufferers were laboring, and the comparative results to mankind of their deliverance. Tarough O'Connell's agency the Roman Catholic becomes sharer with otestant in wielding the brute political force of a tyrant and robber nation. A Catholic can attain United Kingdom, to some share in its unfast and coercive politics. Tyranny, in that king-dom, can no longer be wholly monopolized to the religion of Protestantism. A pretty gratifying consummation. Garrison saw the colored man of his country enslaved in one portion of it, and tradden loathingly and with utter contempt of his humanity, under foot in the other. He stood up alone, amid the blitude of a sleeping nation, and blew a trumpet note of moral remonstrance that has brought the slumbering and palsied people every where and for-ever to their feet. They will sleep no more till the

O'Connell is agitating a repeal of the politica connexion between two isla rison is agitating a repeal of the moral disunion of the conflicting branches of the family of mankind. O'Connell is giving 8,000,000 of the people the pre

rogative of a vampire parliament, on the west, in- ted the evil tendency of arbitrary power. He cited

ted the evil tendency of arbitrary power. He cited many circumstances, setting forth in a very striking amaner its effect. One example named was the slave laws. In Georgia, said he, the penalty for a slave that shall raise a hand and strike a master or overseer, was, for a second offence, death. If a slave a white person in defence of his masters' prevails, he will give Ireland a Parliament. If Garrison triumphs, slavery perishes from a great land, and from the world, and the moral agitation that has effected it, ceases not—but spreads and surges on, till humanity is every where disenthralled from oppression, and mankind go out free. History will, doubtless, remember the two enterprises, and their doubtless, remember the two enterprises, and their distinguished actors.

From the National A. S. Standard.

who visited the District of Columbia on business, or to see as he supposed a part of the United States territory, where any man's rights would be secure, but he was seized by the Marshal of the city of Washington, and but for the interference of the The Albany Weekly Patriot accuses us of casting Representative of the district in which he resided, pon the American Anti-Slavery Society 'the impuand the strong in the liberty party. We he probably be sold into slavery. And yet the Consaid that some persons had thought proper to do so, and expressly disclaimed it as a doctrine of our So-that a citizen of one State should be entitled to all city. Again the Patriot asks, if the resolves, seventher that a citizen of one State should be entitled to all the provider of the Patriot asks. eral times repeated,' against adherence to pro-slavery parties and churches, 'are mere tests of other people's consistency?' We reply, that they have passed no such resolves 'as tests' of any body's conless than one-third of the Presidents of the United passed no stien resolves as tests of any body a con-sistency. We know that they have expressly re-fused to answer such test, though there would have been no duplicity or impropriety in their calling upon our third party friends to apply their own test to our third party friends to apply their own test to Church as well as State.

It was stated that some of the slave States had about ten times as many officers in the offices under the control of the President than any northern

political party had any thing to do with the woman question. In the spring of 1839, the editor of the Patriot took part in forming the Massachusetts Abolition Society, which was, and is, with its 'embez-zled paper,' at the head of the Liberty party movement. Of that Society he became a 'manager!' Judge King, at the request of the audience, gave a very interesting lecture on the influence of slavery upon the politics of the nation and its corrupting to be printed and Issued, in which the admission tendency upon the church. In the course of his re-marks he adduced many striking and important facts connected with his subject, which he had in be printed and Issued, in which the admission tendency f females to vote, debate, &c.' in our Society, which, said they, contemplates an entire change in the constitution of society throughout the world, in the constitution of society intrognant of the offending of this old American Society. Yet Mr Torrey says:

'I never would have consented to a separation from the ten would in the service of the speak of the 'pe the old Society on that ground.'

but we go further back. Mr. Birney, and other leading Liberty party men, as members and officers of this Society, did firsist, as early as 1838, that the woman's rights men, and women too, ought to go out of the Society. But, as we said in the article which has made us the object of attack, it was found afterwards that those who seceded, because the objects of their hostility would not go out, could not hold together without 'a new issue;' and thereupon they nominated Mr. Birney for the Presidency, and took the name of Liberty party. When the grand and final schism took 'place at New-York, in May, 1840, the signal for the retreat of Mr. Torrey, and three or four hundred more, was the appointment of Abby Kelley on a Committee. They now wish to sink the tailor, and have this history forgotten They can now 'suffer a woman to speak' in their own abernacle for the purpose of injuring the American Society, its representatives and members. We preby them, if he were to come in his own person, to say, what he has thought it best to suggest to othwho say this thing, perhaps almost with the same breath, tell us about the horrors sure to follow viz: that the editor of the Standard has the design of betraying the abolition cause to the Whig rty. This is too stale to need refutation. Further, was it not on this original ground of their

count of the great danger attending it. Which story of theirs shall we believe? or shall we beecession, i. e. as an anti-women's rights party, that Mr. Torrey and his political friends received the sanction of the half-scissors world Convention? Yet Mr. Torrey teils us that ' the feelings of " new ornists" in New-England on the "woman ginning to show some small signs of verging to-wards emancipation, is true. But were they fright-ened out of it by the talk of a few—at that time a uestion," were not sympathized in to any extent worth naming, by abolitionists in other States;' that 'he knows but few, who would have consented to separate on that ground;' and that 'the mass of the leading spirits are, and ever have been, woman's rights men, at least so far as it relates to woman's or other mark of attention from them to be worthy or no other mark of attention from them than the most perfect contempt? It is not even a supposable case. Why, then, we may be asked, have we heard little or nothing more of emancipation from them, since the winter of 1831-2? We will give the reasons. speaking, roting, and acting, in all other respects,

n equal terms with men, in anti-slavery meetings.'
Was this told to the Lendon Convention to obtain their imprimatur to third party? See, now, what this party is! In Western New-York, it obtains sweet voices, by being a woman's rights party; and it obtains admission at Freemason's Hall, in

It denounces us for resisting come-out-ism as a feet; and in the London Convention it fraternizes, test; and in the London Convention it fraternizes. The light of science had found its way to the minds with Quakers, who have repudiated the anti-slavery Quakers of Indiana, precisely because then have come

It denounces the American Society as a 'no-Sabath Society, and yet it is drumming up political meetings all over the country on the Sabbath day! Its 'embezzled paper' proclaims our disingenuousness, and our 'siftings in;' yet it applauds those proclaims, concealing the circlustance that they meetings—concealing the circumstance that they are held on the Sabbath! The editor, when asked whether he endorses Gerrit Smith and Alvan Stewwhether he endorses Gerrit Sinth and Arvan Seeve art's political conventicles on the Sabbath, stands of land, of the richest quality, admirably adapt mute! We expected he would. He is wise in his to the culture of cotton, were in market, and he day. Alas, to what base uses the name of abolition

From the Salem (Ohio) Village Register. The Anti-Slavery Convention on the 15th and 16th.

The crowd of matter this week will prevent me emancipation was necessary to free them fro from giving the account of this Convention which my notes would enable me to give. The Convenion to subject themselves to the loss of the money tion was much the largest ever held in Salem by invested in any of their slaves. They need not moral or religious reformers. The prevailing sengive them up to purchase safety. They could now iment of this place is becoming favorable to the ob- sell them for money at a high price, and at the same timent of this piace is occoming ravorable to the objects of emancipation, and the provision for the entertainment of the delegates from distant parts of this and adjoining counties, was ample. The houses of some of the friends, however, were much crowded. It is creditable to those, too, who do not unite all talk of emancipation for that time ceased with it. nodated The demand for slaves has ever since contin abolitionists, that they also accome many who came to attend the meeting. A decent and Kentucky have become slave-respect was thus shown to those of different sentiment from themselves, and the Convention, at its land themselves, and the Convention, at its close, returned a vote of thanks for the general hos-main business of slaveholders in those States.

pitality of our citizens. It was stated in last week's paper, that the Convention had been got up by the anti-political part of the American Anti-Slavery Society. This statement was correct, yet it appears that a portion of the

ment was correct, yet it appears that a portion of the lecturers are political action men; whether any of them are third party men or not, I did not learn.

The speakers were generally men of talent, and our legislative halls, and even the Congress of the companion taken place, their occupation of slave-breeding would have been gone! of hearing better speeches than have been listened. These are the main reasons why those State

the sittings of this Convention. when they had began to talk about James Monroe, quite a young man, but a speaker the matter to an issue-did not let the oppressed go free. And these are the reasons why slavery has continued in those States ever since, and is likely to of extraordinary powers, addressed the first meeting in the morning at the Methodist meeting-house. ook up the argument or objection that the Bible continue for some time to come. Some three or four years since an effort was made in the State of with a detailed argument to confute this objection, though the scriptures abounded in passages competent to that purpose. There was a shorter way to come at it. Now said he if the Pithe way to come at it. Now said he if the Pithe way to come at it. tent to that purpose. There was a shorter way to come at it. Now, said he, if the Bible sanctioned slavery, (and he had almost daily met with people in the North who avowed it,) then God sanctioned it, for they certainly believed God to be the same tent of the same in his earlier years was the elequent for they certainly believed God to be the author of advocate for universal rational liberty. all scripture doctrine. And it was not reasonable that God would sanction any thing unlike himself, mediate or remote. The reasons why his influence Whatever he approved and sanctioned, must be like unto him, in its spirit, in its nature. To this considerable properties of the speaker of th clusion the speaker evidently brought all his hearers. He then, in a very forcible manner, showed

Presidency. In order to secure his election, it was what slavery was; and had there been any one deemed necessary not only to propitiate the slave power, but to keep it in countenance, and by no trepresented that Being as favorable to the existence his constancy to the slave interest. It was well of a system such as American slavery. He went into an enumeration of the evils of that institution, ed—that it was great enough to smother down the detailing many scenes which necessarily occur in all slaveholding regions, and then asked, with emphasis, whether we considered that any of the attrithe responsibility of the result seemed to be laid upon him. If the movements of the friends of the butes of God was displayed in them.

White, of Boston, addressed the Convention at slave should terminate in emancipation in Kentucky, grove in the afternoon, on the political bearing it was seen by all that a blow would be struck of slavery. He gave a brief history of the extension of slavery over this country for the last seventy years. He said that about that long since, we had sent a minister to England, who had representpposed ed us as a free nation, and declared us to be That recently we had sent a minister there, with instructions to represent us as a slaveholding nation. Our ministers had almost uniformly attended first to the slaveholding interest, and neglecte the grain-growing interests of the free States. He alluded to the degeneracy of Henry Clay, Daniel Webster, Mertin Van Buren, and many of our politicians, upon the subject of human rights.

Jacob Ferris, of New-York followed, and illustra-

COMMUNICATIONS.

HUBBARDSTON, Sept. 12th, 1843. DEAR BRO. GARRISON:

I find, in looking into the system of slavery, that much of the history of our race, in respect to religion, is the history of fanaticism. By reflecting upon the credulity and weakness of the race, we shall be better prepared to appreciate this developement of hu-man folly, and to contemplate its absurdities without There are three fundamental principles which

way the destnies of the human race. 1st. The religious element in man's nature, which shall call the instinct of faith. 2nd. The love of independence. 3d. The desire of power.

By the instinct of faith, I mean a universal pro pensity to worship some higher power than human, which by the necessary action of external influence nd events is universally developed.

Man alone is endowed with a religious instinct

His nature compels him to worship. Skeptics may rail at this. They cannot help it. They may call it the result of reason, or of superstition, of chance, education, wisdom, folly. It is still a part of human nature, and it will plead with and warn even them, sometimes, in spite of themselves, and to eradicate i would be to extinguish the very qualities which characterize that nature as human. The all-wise God has made man to be a true and rational worship The all-wise per of Him, and he cannot avoid or pervert the ac ton of this propensity without depraying and de-grading every principle of his moral and social na-tere. He must be a religious being. Even the slaveholders are religious, but in them

the religious principle is perverted. It is made sub-servient to avarice and the love of power. The Bibe-that great reservoir of religious truth, is tortured icto the support of slavery. Slavery, say they, is supported by the word of God. They claim it as right, therefore, to bring colored people into subjec-tion to this wicked, this abominable, this peculiar insutution. They crush them in the dust, withhold from them every ray of light, and declare that it is

were from free States.

In the afternoon of the last day of the meeting

The closing part of the meeting was not the least

bursts of laughter. It was also diversified with

for a report, in justice to the speaker, unless taken

From the Western Citizen.

Emancipation in Kentucky and Virginia

It is often cast into the teeth of abolitionists, that

their 'agitation of the slave question in the free

but the discussion of the question by abolition fa-natics at the North drove them from it.'

Now, it is rather amusing to hear the same mer

emancipation-about the impossibility of it on ac-

lieve nothing? What are the facts in the case?

Many who make this statement doubtless believe it. Many also know that it is untrue. That those

States, particularly Virginia, at that time, were be-

mere handful of northern abolition fanatics, whom

they so heartily despise, and deem to be worthy of

Those movements were produced more by a sense

of danger than a sense of justice. With some noble

spirits, it is true, a sense of justice, and a desire to

see it awarded, predominated. With a large mi-

of some. The love of liberty had begun to burn in

hirthright-freedom-had grown in the breasts of

the whole almost irrepressible. The Southampton tragedy had but just ended. All felt that something

most be done. The danger was great, and becoming imminent. They began to talk, and to propose some kind of action. Just then our government has

determined to remove the southern Indians beyond

the Mississippi, and operations for the purpose were commenced. The consequence was, that vast tracts

of land, of the richest quality, admirably adapted

out the strongest inducements to the enterprising

the greatest avidity. Slaves to cultivate them were sought with equal avidity. Now a market was opened, and a high price offered by the new States for all the glavest those slat.

for all the slaves those old States had to spare.
Slaveholders in Virginia saw at once that no act of

Slave-breeding, execrable and abominable as it is

the peculiar institution from which it could never

recover. In that event Mr. Clay could never re

To keep out of sight these facts, and at the sam

time to cast odium upon abolitionists, (viz. that dis-

this fabrication has been industriously and carefully

palmed off upon the public, as the reason why slavery still continues in Kentucky and Virginia. But the

public cannot, will not, always be deceived. The

truth will be known, and those who, knowingly,

industriously cover it up, will one day blus recollection of their perfidy.

cussion and agitation have prevented emancipation

ceive the support of the could not be President.

and the capitalist. Those lands were sought

the form of documents.

Blinded by the word of God.

Blinded by passion, avarice, lust, they will not bow to the omnipotent God. They have idols to worship which they themselves have reared. They worship which they themselves have reared. They are slaves to their own arrogance. To such absurdities are men left, when they forsake the rational worship of the one only and true God, and yield themselves up to indolence and avarice, credulity and the love of power. Thus, the people of the South, with some of the North, do bind heavy burdens on their brethren, burdens which they will not themselves 'touch with one of their fingers,' and say it is right. sublime poetic effosions, and could not be sketched is false, and they might so view it if they would.— The South, then, is not guided by truth, nor holiness, but casts up mire and dirt continually. Thus, the religious element is so deeply implanted in human nature, that it necessarily moves and controls every other element. Hence if you move and control this, you give direction to all the energies of man's na-ture. Prostituted to falsehood, it is ever the ready and most efficient instrument of the tyrant and the despot. But guided by reason and truth, it is the only foundation of personal freedom and safety, and of public order and peace.

2nd. The instinct of independence is another fun-States has prevented emancipation in Kentucky and Virginia—that those States were some ten or twelve years ago on the very eve of emancipation,

damental element in human nature. We all naturally ove to think, speak, act and feel as we please-to follow our transient and momentary impulses with-out hindrance or restraint. Thus, slaveholders apparently regard themselves equal to or above their Creator. They follow their own vicious inclinations; they act without restraint; they are not subject to the law of God. They acknowledge a God, indeed,

but give him any shape; attribute to him any character, which may suit their fancies or desires.

The restraints of conscience and rational religion, constant, ever present, are natural and sa more freedom than these can give; he corrupts and perverts them. He bows down to idols of his own creation, and by grasping at more freedom than justice or religion can warrant, he destroys all freed and all safely, and, in the end, must inevitably ruin

3d. The desire of power. We see that instinct in many, but not so fully or so universally developed as the instinct of independence. It was manifest even in the garden of Eden. It was the desire of power which prompted our first parents to disobey the command of God, and eat of that forbidden tree whose mortal taste brought death into the world and all our wo. It was the desire for power that caused Cain to kill his brother. This spirit reigned at Babel. Through envy and the lust of power, Joseph's breth him into Egypt. To check this spirit, the ren sold host of Pharoah was overwhelmed in the Red sea. It was the lust of power that prompted the crucifixon of the Saviour. And it was to check this spirit, that the holy city was destroyed, and the Jewish na-tion dispersed. It was the lust of power that caused the downfall of Bonaparte. It was the desire of more power that made the conqueror of the world to weep, because there were no more world's to conquer.

Such are a few instances of the inordinate love

reigneth and bringeth the haughty low.
And thus it is with the slaveholders of the South.
They are not satisfied with the power of holding the African race in bondage. They wish to monopolize the whole power of Congress, and to bring the northern states into subjection to themselves. But the battle is the Lord's. O then let us who are the friends of freedom gird on the whole armor of faith, and go on in the strength of the Lord, and he will fight our whereas the others say nothing about it, though it is spreading, and we shall soon see the tyrants turn pale, when, as of old, God's vengeance is upon them. Then shall we see our brethren free from the chains of slavery. The clouds of sorrow and despair will additionist has to this party? Precisely the same that the distributions that the theory of the party of the process. of slavery. The clouds of sorrow and despair will be driven from their countenances, and they will be lighted up with joy, and they will stretch forth their unbound hands in praise and thanksgiving and ado-

unbound hands in practice ration to the Most High.
WIELIAM JACKSON.

'Awake, Thou that Sleepest !' DANVERS NEW MILLS, Sept. 3, 1843. BROTHER GARRISON:

Have all the farmers and mechanics, in the anti slavery ranks, done writing a few words, now and then, for the good old pioneer paper, 'The Liberator'? Have they no thoughts barning in their hearts, on the great subject of human rights, that would 'help cause along, if communicated to the Liberator he shape of a letter? I know they have, if they would only speak out. No trult benevolent cause

can move on without their aid. Who first blew the trumpet of immediate emancipation in this country? It was a mechanic! Who stewards devised ways and means to keep posses have carried on the cause up to this time against the of the property in their hands. Though they combined powers of Church and State? The farmers and mechanics. A nobler movement was never started, since Jesus died on the cross for per-ishing sinners. When we give up laboring to deliver our country from the curse of slavery. is that we become dead to our own rights, and put taised money for other purposes, they trans on the yoke of party politicians, sectarian priests, ferred the Enancipator, under prefere of corrupt church corporations, and are made the mere echoes and service tools of every thing that is despicable and degrading. We should far better act our character to go on to the plantation, and move same! And by them it was transferred to Mr. about to our task, at the crack of the slave-driver's Joshua Leavitt, who was then, and still is, its editor, whip, than be such base hypocrites. Now we seem and was also, as I have said before, one of the original to make a show of freedom, while we are servants of By every true-hearted philanthropist and tian, the Church and State are viewed in their true light, (right in the way of the slave's redemp-tion.) He turns from one to the other, and finds

honesty and justice, ready to make slaves of every one wno is not able to withstand their hellish influ-The Church says to the State, You make laws to an excursion to hingland to attend the London Con-

ing. The powers that be are organical of God. will baptize all the laws you make, in the name of Is it not so? Am I not telling the sober truth? read I me tongue of an angel, and the pen of a ready writer, I might possibly begin to portray the unholy alliance of these combinations. Can any true spirit wonder that slavery exists under such political and ecclesiastical hypocrisy as this? Jesus, in the days of his flesh, rebuked like abominations; Had I the tongue of an angel, and the pen of and as He knew would be the consequence, (for He knew all things.) was crucified on the cross between two thieves. Paul, Stephen, and a host of other of whom the world was not worthy, followed their Divine Master to prison and to death, for preaching the same truths. In later times, a Garrison, Foster, Beach, Allen, Brown, and many others, have felt the cold damps of a prison for their fidelity to that couse. It seems now to be a time of supineness among some in the anti-slavery struggle; still, there are

others, who are carefully noting the signs of the times; and although darkness seems to pervade the land, and gross darkness the people, that glorious truth remains unchangable, 'the Lord reigneth—let the earth rejoice.' And may it be received into every heart, and excite all and every class to greater diligence in the cause of truth and justice; that at last we may receive, with the emancipated slave, the welcome plaudit, 'Well done, good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things. Ente thou into the joy of thy Lord.'
Yours, in the glorious conflict.

JESSE P. HARRIMAN.

THELIBERATOR

BOSTON:

FRIDAY MORNING, SEPTEMBER 22, 1843.

The friends of the anti-slavery cause will re ice to learn that brother Garrison's family are reovering from the effects of the severe accident they have suffered so much from, and that in a fortnight a farthest, he will again be at his post.

Liberty Party.

The position of the genuine abolitionists of the ountry-those who stand on the platform of the American Anti-Slavery Society-towards the ' Liberty party,' is not universally understood. Persons who have recently entered the cause, or are watching its movements from without, are sometimes surprised to heat the Liberty party described as the most dangerous enemy of the slave, and warnings solemnly given to his friends to beware of it. They do not understand why men who urge upon anti-slavery voters the duty of using their elective franchise with a religious regard to the deliverance of our country and our countrymen from the curse of slavery, should at the same time warn them against the political organization which professes to be the only effectual channel of political action-the only efficient means of the slave's deliverance. They have not learned from their experience in the old parties, that men and parties may profess to be what they are not. This lesson, the old platform abolitionists, or some of them, have learned by hard and difficult experience. They hold it to be the duty of anti-slavery voters to use their political power in the best and most effectual way for the abo The Bible justifies it. This is their faith, though it lition of slavery, and therefore bid them beware of all three of the parties, as they now stand. They have no prejudice against a 'Liberty' party as such, any nore than against a 'Whig' or a 'Democratic' party as such. They look upon them impartially, and weigh their actions in a fair balance against their principles and they find them all three wanting, and they tell the world of it. The principles of all the three par ties are good enough and sufficient to abolish slavery, if they were only carried out. The fault anti-slaver has to find with them is, that they are not so carried out. And what is the evidence that they have on this point, with regard to the whig and democratic parties Why, that the men they set up for office, and the ed itors of their party papers, have proved themselves by their acts to be the enemies of the slave and of his true friends. All the mouthing of whigs and demo crats about liberty and equal rights goes for nothing with them, as long as Henry Clay, or Daniel Webster, or John C. Calhoun, or Martin Van Buren, ar their candidates, and the Globe, the Intelligencer, the Boston Advertiser, and the Boston Post are their organs The leaders and the organs of any political party are in effect THE PARTY. The rank and file are, doubtless, in all better than the officers-but they nevertheless obey the word of command. The mass of whigs and democrats are, no doubt, honest in their opinions, and sincerely wish to carry them out, but they do, notwithstanding, take their political character from their leaders, and are made the tools of their selfish purposes. It is therefore that the abolitionists who stand on the ground occupied by the American A. S. Society cannot act with either of those parties The whig or democratic abolitionist says to his old party, 'I like your creed as well as I ever did, but I true, and honestly carried out would effect all that I ask-but I cannot receive the men whom you offer to me as their incarnation. I have not faith to believe that slaveholders and vilely pro-slavery men, who are doing all in their power to defeat the anti-slavery movement and destroy the character of its prominent members, will ever abolish slavery, the greatest curse of the land. Therefore I separate myself from you But as soon as you will set up honest and sincere men, who will fairly carry out our common principles, and apply them to slavery as well as to other matters of vastly less moment, and I will be with you again with

And how is it with regard to the 'Liberty' party love for freedom and equal rights, as do the other two parties-and no louder-only it specifies the abolitio of slavery among the other objects it has in view, abolitionist has to this party? Precisely the same that he has to the two others-the character of its leaders and organs. He cannot trust men to be true to the slave in their political capacity who have been false to him in their anti-slavery capacity About three years ago, the slaves of this country possessed a large mount of money, and other property, which was held in trust for their benefit by the American A. S. Society. This Society entrusted these lunds to certain agents or attornies called their Executive Committee. A part of this property was the Emancip tor, in which not less than \$20,000 of their funds had been invested. Two of these agents were the candi date of the Liberty party for President, and the editor of the Emancipator. Having good reason to fear that their stewardship would be taken from them at the annual meeting of 1840, because they had justly forfeited the confidence of their employers, these unjus THE FIRST SIX MONTHS OF THE YEAR, AND HAD PROP-ERTY ON HAND AT THE TIME WORTH MORE THAN then it FOURTERN THOUSAND DOLLARS, ON WHICH THEY POVERTY, TO A SOCIETY OF YOUNG MEN IN NEW-YORK, WHO WERE, IN EFFECT, THEMSELVES UNDER ANOTHER transferring Committee. At the very meeting at which the Emancipator was thus conveyed away, (' The wise convey it call ') for the want of means to them completely destitute of every principle of a large sum of money to Mr. Birney and to Mr.

carry it on for four weeks, the same Committee voted every Stanton, another member of the Committee, and prominent Liberty party man, to enable them to make ference. To pay these sums and arrears of salarie t us in our worship, and we will do your pray-tree powers that be are ordained of God. We (*till unpaid, notwithstanding the receipt of \$50,000,) all the other property of the slaves was also trans-American Anti-Slavery Society, came together to call not a shilling of their trust property with which to recognized representatives of the Liberty party, as it Presidential candidate, and its leading editor, a tro abolitionist cannot but put it in the same category with the Whig and the Democratic parties, and re ard it as at least equally undeserving of his suppor

Besides these two individuals, many other of the prominent Liberty party men were either members o the unfaithful Committee of 1839-40, or gave them their countenance by joining the bostile Society,

which was formed for the purpose of des true anti-slavery movement, and whose be was expended in scattering over the wo strocious falsehoods and wicked cale its faithful friends, or afforded them the ment of a feigned neutrality. The other presses, as a general thing, if not un particularly the Liberty Press, have sign selves by the virulence of their attacks American Society, its measures and There are multitudes, no doubt, who sw of the party, who despise and disclaim th remain in the parties which those les they cannot but occupy a position as esser tile to genuine anti-slavery, as if they be either of the other parties. And for en same reason, because they sustain mea shown by their deeds that their own learer to them than those of the slave, Now we utterly disclaim having any

against any of these gentlemen. We have of a grudge against them, than we have aga Calhoun, or Mr. Clay, Mr. Blair, Mr. 8 Pleasants, or Mr. Ritchie. BUT WE CAM TRUST THEM. We cannot confide in slavery character of the one class of politi more than of the other. And why? Beckus have proved themselves by their fruits to be up thy of such confidence. Why cannot a true ab ist sustain the Whig of the Democratic party cause their leading men and influences are see he cannot reasonably expect that they will use power he would thus give them, for the abo slavery. And what reason has he to expert things of the leading candidate and influences Liberty party? They have been faithless over things,—why should be believe that they will be fa ful over many? They have betrayed their antiry trust on a small temptation, -what is the cl that they will be true under a great one Now, a true abolitionist has no more quarrel with a

erty party in the abstract, than with a Whig or a Dea cratic party in the abstract. In the abstract the all good enough for his purposes-but in the con as they stand incarnated before the world is the p sons of their leading condidates and editors, they all equally unworthy of his confidence. He nig indeed, object to the policy of a third party, and pa fer voting for abolitionists of his own war of paints thinking, as the most effectual mode of political tion, even if the Liberty party were to no itself of all cause of offence; but he could justly attack it as a malum in se, in such case, at more than he could the whig or the democra ties, should they perform the same lustration. It's Liberty party will nominate men, and sustain press worthy of the support of abolitionists, and it will be as much entitled to their support as the whig or dear cratic parties would be, should they do the ma thing-AND NO MORE. The moment either of he great national parties adopts the destruction of sine ry into its creed, and nominates an anti-slaven for President, and adopts an anti-slavery police. moment it becomes a Liberty party to all intents in purposes, and deserves the support of abolitionists much as one calling itself by that specific name. It is one of the devices of the 'Liberty parte,' which is uses to dragoon men into its ranks, to assume that the other two parties are essentially and inherently proslavery, and must be abolished and superseled by the Liberty party, before slavery can be destroyed. The absurdity of this position is obvious from the consideration that the very men who are to recruit the rada of the Liberty party to this extent, must be converted in their original parties and snatched from them, like brands from the burning, before this consummation can be effected. And, pray, after they are converte in these sufficient numbers, why cannot they do the same thing in their old parties, refusing to counte nance them in any pro-slavery word or work, but adhering to them in all things indifferent, and insisting upon their applying their principles to the subject of slavery. But it is evident from the present confusion of the political elements that a new arrangement of partie at band. And may we not hope that they will tak the only natural shape which parties can assume in this country at this time-of North and South-Shirery and Anti-slavery?

It is anything but pleasant to have to make state ments of a personal nature respecting men with whan we were once in friendly connection. But there are times and occasions when it is necessary that unples ant duties should be performed. If any person think that this is a work in which we delight, we beg them to stand corrected. But when we see men who have proved themselves untrue to the cause, and who have attempted, and are still attempting, to cover their own delinquencies by calumniating those whom they have injured, striving to pass themselves off upon the world as the only genuine abolitionists, and appealing to the vide them with livelihoods, it becomes those who at acquainted with the facts in their case to lay them an keep them before the people. Especially is this see essary when we see men, who are acquainted with the troth, and who believe the old organized anti-livery to be the only anti-slavery, are still blind and in sane enough to give their votes for the Liberty party as now constituted, and thus not merely put a deget into their enemies hand, but help to drive it home to their own hearts. Some of these infatuated persons admit the character of the leading Liberty party me to be such as we have described it, but affirm that carrupt tools are unavoidable in a political organization As if this argument would not apply with equal force to excuse their remaining in the parties they have left! It is probable that one half of the 'Liberty' votes in New-England, at least, are thrown by men connected with the old organization-from thoughtlessness, from indolence or from folly. Let us entreat them to desit from thus destroying with one hand what they are building up with the other. Let them not support by their votes, or their subscriptions, men or presses that have proved themselves the deadliest enemies of the move. nent they believe to be the only hope of the eart-Let them beware of being cajoled or builted into a support of men and measures which they have again and again denounced as false and unworthy. The new disguise does not after the nature of the enemy it hides If they must have a concentration of vateslet them make local and temporary nominations until the other parties will set up good men and true. If nothing else will serve them, let them form another party with men of clean hands for its leaders But let them not suffer themselves to be any latger made the dupes and the tools of men whom they know to be unworthy of their confidence and support. - E. Q.

. Coming Out. A good deal of confusion seems to provail in the use of the expression 'coming out' of ecclesiation and political organizations-and as to what consistency requires of abolitionists to do in this behalf. There has been a good deal of loose talking on this point-and the 'Liberty party' has turned it to its own account. The proposition has been laid doubt to "come out of his old party, because it is of its own nature totally depraved—it is joined to its idule, and is to be let alone. As soon as this point is conceded, and the repentant Whig or Democrat has excaped from his old masters, straightway he is encountered by the cart-whip of the Liberty party orecseer, and dragooned and brow-beaten into his political coffle, to work for his elevation to office, or his daily bread. Now, what is meant by coming out of a party? If it mean that no abolitionist can, with out criminal inconsistency, vote for any man to fill an office who will not use all the power the office gires him for the abolition of slavery-and who will refuse to vote for any slaveholder, or pro-slavery man or measure ;-then it is true that anti-slavery cousis tency requires such a 'coming out' as this. If it mass

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to vote the w d by that party to consider his to purify it fro always without nations or ooking towards a be taken to ciple, a Democra tually promo ut he refuses to ort would hel and has eve opinions. A and, is a Wh a of the gener es to sustain neusure, and Democrats, apprehend that es as belongi espectively, v as they mainta no censure o pinion, if it t because they hough highly tot demanded e has a right t

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-- No. 38. me brief v ciples, and to vote for men merely beworld the m hemselves' Liberty men,' without remnies sani rapinions on other points ;-then it is or Liberty pany anti-slavery consistency requires no im. Anti-slavery has no right to deman to give up any of his epinions or ignalized then repting so far as they stand in the way che upon the of slavery. To be sure, a man who a the whole ticket ' with his party, is swell the rank that party as having descried it-but if he these past and se long as they purify it from its pro slavery pollution, and his ideal of Whig or Democratic pervs without giving the least countenance cy belonged to nations or measures that have any, the or exactly the ing towards slavery, - and no just excepen who aen to his position on anti-slavery n intereste are

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intents and

Mr. Earle of Philadelphia, is, Democrat, and believes that the genethe Democratic party is that which will ally promote the prosperity of the counhe refuses to act with it in any case where would help to sustain slavery or hinder has even voted for Whigs who held anpinions Mr. Child, of New-York, on nd, is a Wing, in principle, and holds to the eneral policy of the Whig party, but a sustain it in any pro-slavery nominapure, and has, I believe, voted for anti-Democrats, notwithstanding his Whiggism. when that both these gentlemen regard belonging to the Whig and Democratic specively, whether the parties will recogthey maintain this attitude, they are justly ion, if it be tene, as I believe it is, that voted for men of an opposite political come they were abulitomists, this was an highly honorable to them, which beauted of their by anti-slavery duty. he anglet to demand of them, as his friends. not sacrifice him to their political opinas no right to demand that they sacrifice their guions to him. If they choose to do this, of the great gulph that separates him from to be affected by other lines of poliwilling to yield their own rights and inthese of their class, for the speedier reof the Parialis of the land, it is a magnanisperous action, and deserving of all honor, and see that it can be demanded of them as dive duty. If they cast their votes for ds of their own way of political thinking and their testimony against the pro-slavery as of their respective parties, it is all that a apposite party should set up abolitionists

e inevitable at this time of the general breakthe old political deeps, one or the other of il call itself the northernparty, and make wone of its cardinal points. Suppose, too, of in the one hand the doctrines of free as independent treasury-or on the other tariff and a national bank, would it be the daty of abolitionists who believed the sysev thus wedded to the anti-slavery policy arty to be mischievous, to support it? I Probably, most abolitionists, in such case, their monor defferences of opinion and unite my flat aimed at the destruction of slavery, hisk that they could be rightfully blamed ng to do so, - provided they in no wise susothern or pro-slavery party. Every aboto judge of the relative importance of his and to decide whether it is his duty to em for a time on account of the paramount of the slave's cause, or still to maintain ection with a faithful anti-slavery testi-Whe make his anti-slavery opinions subordiis tariff or anti-tariff opinions, and supports to sake of the one or the other at the expense he is a traiter to the cause of humanity worthy of the name of an abolitionist. du church. If by 'coming out' of a church the refusing to recognize as a church of hady that buys and sells their own brethren or is in communion with any that commit

apologiza for this crime, or refuse to bear 1 'coming out' is the duty of every true ab. But if it be meant by it, that a man is to reof his religious opinions either as to docsopline, such a position is untenable, and every demands the sacrifice of no opinions s, except such as sustain the system of sladavory Methodist, Baptist, or Church ralled upon by his duty to the slave to give reductors discipline, but merely to apply thfully to the matter of slavery as he does traces. If the body to which he belongs persist in baptizing and communing with manu-slavery has a right to urge upon him stency of acknowledging such a filthy body of Christ, and to call upon him not so ame out' as to declare that he was never in, diate the idea of such a lump of rottenne-s use of the Lamb. It he still choose to reas a member of the true Methodist, Bapscopal church, still holding all the tenets ng the discipline he deems divine-antino quarrel with him. If he gives all he s all that anti-slavery can ask. If a church does faithfully treat slavery, its and apologists, as they do all other crimes olding back no whit of the dennneindiscipline that they mete out to the sepacompose it, their duty is done in

port by their of the siave. If they refuse to do this, then they are specifies by their own admissions, and seconted by all true abolitionists. Antiullied into a to right to demand of a man to give up his y have sgain vorthy. The the enemy it ongregationalism, Unitarianism or Unielief in church, ministry or Sabbath, an it has to demand the reception of any on of votesinations until ons. It may, and does, demand of him and true. If uttermost farthing of power and influpossesses in his occlesiastical as well as form another ions, for the extinction of slavery. If he fere But let ger made the an honest and sincere heart, it is all that now to be until of him. If his minister, his church or cal connexion are proved by their fruits E. Q. to slavery and hostile to genuine anticonsistency requires of him to treat them revail in the ministed or countenanced any of the s of which slavery is the sum-a few of what consis-this behalf. cleanness, robbery, theft, cruelty and Ann-slavery may not demand of him to say s no ministry of the gospel, no church of lking on this t must ask him whether a man or a body rned it to ite tlever titles they may assume, who are n laid down, sorthat sin of omission or commission n abolitionist the one or the other, and whether he is it is of its to God and to duty in sustaining them. d to its idule, sy has nothing to do with a man's opinpoint is contch or State, excepting so far as they rehe is encounparty over-

-but it has every thing to do with his dis opinions he must form for himself, but s formed and proclaimed them, then antidly exacts their faithful application to the ery. It may not require, as matter of ing out from party or sect any farther seary to perfect fidelity to the interests of but this it does demand, and of this fidelto have the right to judge, and to rebuke they or shortcoming. An abolitionist ionice his Calvinism or Unitarianism, open communion, his strict observance or

is to ahandon all his views of public | disuse of church discipline, his divine order of miniseints, and to disclaim all his other try, his ramanges or his holy days. He need not repudiate his opinions about banks, or tariffs, or treasuries. But let him see to it, that he suffers none of these things to lie heavy upon the soul of the slave; Pennsylvania. Their success in reaching the cats and to retard the hour of his deliverance.

> in pulpits and out of them, who are crying aloud to di men to come out and be separate from their political parties, on account of their incurably pro-slavery first day, I had the curiosity to count the horses stand character, and to join their 'Liberty party,' and still ing around the 'Liberty Hall,' and numbered fou remain in the great or small sects, which the candihas published to all mankind, form the main but probably, to the weather not being promising. This admit slaveholders to their pulpits or communion ta- the need of a goodly murber of speakers; for the Daniel Sharp, Elijah Hedding, and Hubbard Wins- sun to the going down thereof; and it happens that and their conduct respecting slavery, because with and are suffering under bronchitis' less temptation, than any reverend man-stealer in the land,—to hear such men denouncing the political aware of Mr. Collins's devoted fabors last year in the parties as incurably corrupt through their connexion formation of this flourishing Society, that he should with slavery, and warning men to fly from them to have been prevented by severe illuess from having the city of refuge they have provided, is almost too the satisfaction of being present at this meeting. The much for human risibles to endure. Its absurdity Ohio State Society Maving, year before last, dissolved almost takes off the edge of our sense of its wicked- its connexion with the American Anti-Slavery Socie ness. It is like Mother Cole in the farce, groaning ly, on the reception, by its Managers, of a letter from over the wickedness of the age, while she busily plies Mr. Lewis Tappan; finto the statements of which her calling of a bawd. It is like a gang of pirates and they ought to have made enquiries before urging acmurderer exclaiming against the enormity of shop-lifting and picking pockets. Is it not plain for what purpose these men have created or adopted the 'Lib- ciety. To Colless Mr. Colling should have so far reerty party, whatever may have been the motive of covered as to have entered into communication with others? Is it not as clear as sunlight, that their only the Pennsylvania State-Board and the friends at the occasion for it is to use it as a screen for their own West, respecting the Pennsylvania Conventions, those wickedness and that of their denomination? Is it friends are requested to communicate with each other not evidently a mere conductor to guide the electric for the arrangement of time and place. If We regret flash of righteous indignation against oppression from the Church to the world? A mere covering up of full of interest and encouragement as to the cause, the wickedness of the Church? A device for divert- was not written by his own hand, and gives rise to ing the attention of the people from the guilt of the clergy and Church to that of the far less guilty politi- Mr. Remond and Mr. White, we have the following cians and State? Truly, the brand of falsehood and by. interesting latters .- M. w. c. poerisy is burned into the shameless forcheads of these nen even to the hone .- x q.

The Buffalo Convention of Men of Color.

All colored men are not abolitionists. The same vil influences are at work to tempt the selfish heart beating beneath a colored bosom, that are potent to hold the fearful white man in thraldom. It was gratifying to witness the fidelity of those men of color who are abolitionists, when the call for this Convention appeared. They suspected (what afterwards proved to be the case) that it was planned by new organization influences; and, while some, fully conrinced in their own minds, warned their brethren against it, others put the enquiry directly,- Is it called for the purpose of strengthening the new organization and the Liberty party?' The answer, endo with new organization.' But no answer could be obtained as to its connexion with the Liberty party; a connexion which some already begin to be ashamed of; as, in New-England, at least, Liberty party is new rganization, and new organization is pro-slavery; individual, who has been unfortunate enough to be Here, also, we were obliged to hold our meeting in

reedom and of good,-of love, forgiveness, and mag- 15 this: that all the mothers bring their babies; and natimity prevails, even in a single heart, over evil, though sometimes when ten or a dozen set up a shout hatred, force, revenge, and littleness. It did so, in a it is a little annoying, on the whole, it adds to the inmeasure, at this Convention ;-the address to the terest of the meetings from the desire it shows in slaves, of the Reverend H. H. Garnett, expressing the the mothers to attend. These gatherings in God's idea that the time for insurrection had come, having temple are most beautiful spectacles. In the midst been rejected. Bad counsels have the religious and of the noble and lofty trees, the seats are arranged, the political bodies of which he is a member given him. and a rough stand for those who are to address the We say emphatically to the man of color, trust not meeting. And one may, at the same time, hear the the counsels that lead you to the shedding of blood. earnest voice of the speaker, and see the glories of That man knows nothing of nature, human or Divine, Nature's temple, in which no priest can claim a pro--of character, -good or evil, who integines that a scription, or shut out any on sectarian grounds.

We next held a meeting at Massillon; a thriving dom. Little must the man of color have reflected, business place or, the canal, and in the midst of ulates his feelings of revenge or his trust in violence, would be the first to desert and deny him, should he be weak and rash enough to yield to such promptings. dress, as read to the Convention, and the correspond-ing ones, uttered at the nominating Convention of the and a non-resistant, and as a member of the American Massillon is a hard place, though we met warm friends Society,-pledged in our own soul by the knowledge In the morning, we passed over to Wooster, where of right, and to the community by our membership an appointment had been made for a meeting in the with that society, we carnestly entreat all concerned - afternoon. On arriving, we found no place could be slave or free, colored or white, as they value peace of had but the open market place in the public square, mind, and freedom to labor in the anti-slavery cause, by whose moral power alone slavery can be abolish to a large but strong pro-slavery audience. An anied, Never, in any way, to countenance the oppres-mal, (for I cannot call him a man,) named Benjamin sed in vindicating their rights by resorting to physical force. [Constitution of the American Society]

times the track at the entrance of which he stands. voice. He denied that Lovejoy was shot, and though He is a professed minister of the gospel of Christ. he did not deny that Garrison was led by the Christ-Does he find that gospel in harmony with his address? tians (?) of Boston through the streets with a halter Does he find his Divine Master counselling 'war to about his neck, he asserted that he ought to have been the knife, and the knife to the hilt, when He address hung. And this man is a representative in Congress 1; ed the weary and the heavy-laden of earth? Did He James Mouroe lectured in the evening, though there bid the Jewish tributary or the foreign slave to fight? were threats of a mob; and one man's house was Did He specify a time when forbearance to shed blood egged in the night. would cease to be a virtue?-or ever preach that the time to strike had come?

would fain hope that he would be shocked to been built in the woods, and, getting frightened, had find his counsels taking effect. That they will rushed pell mell together, and stood in compact rows, not be, is demonstrated, in part, by the rejection both great and small. of the address. We wish it had been more completed by the rejection of the resolution the old and warm friends of the cause. On the morndread the tendency to bailots. They are but one re- these parts, made a long and labored speech in oppopreach and to live a truly herdic and holy life, (with to be the immediate successors of the Jacobins of ry be accomplished.

learn, as much shifty in calumniating, as much craft al thought, the audience considered it the most brilland contrivance, and as much misapplication of good liant and complete answer to pro-slavery logic, that

Much as Messrs. Douglass and Remond have been missed by the friends in Onio, it seems hardly to be missed by the friends in Onio, it seems hardly to be procession of seven carriages and three horsemen to regretted that they yielded to their desire of attending this Convention, where they did so much gold. this Convention, where they did so much good .-

All friends of the anti-slavery cause who have promised contributions, either literary or pecuniary, that Charles and Frederick have not been with us. to THE LIBERTY-BELL for 1844, are reminded We were warmly received by Dr. Brooke, and have that the time for publication is at hand. Address met many of the free spirits of Ohio, of whom I have 39 Summer-street, Bos.on.-n. w. c.

The editor of the Christian Herald says, Our brethren in the ministry generally need more holiness.' Agreed,-v.

The One Hundred Conventions.

Our friends are now in Indiana, where a double script of Conventions is going on as per notice in an other column They are to return through Ohio, to the people (and, there is reason to think, their hearts I cannot leave this subject without glancing at the also,) has been great. Of the annual meeting of the indicrous inconsistency of the position of those men, Chio American A. S. Society, our friend Bradbur says: "This (Aug Stat) is the third day that the peo ple have crowded to it in immense numbers. On the hundred and seventy ! On the second day, there wa date for the Presidency of the Liberty party himself a still larger number, but to-day not so many, owing wark of slavery'! To hear men, who, if they do not is a meeting worth the expense, and I have here seen bles, yet welcome to them such men as Moses Stuart, people desire to hear as almost from the fising of the low, men infinitely more profligate in their opinions all our friends, saving Ferris and myself, have been

Letter from William A. White, OAKLAND, (Ohio,) Sept. 6th, 1843.

DEAR FRIEND : Since I wrote last, our party has left New-York State, and traversed the State of Ohio from one corner to the other, every where meeting a cordial recep-tion, and finding minds ready to receive the anti-slavery truth we wished to pour into them. Gay has probably written to you of our reception by Mr. Giddings, and our first landing in this State. All that his warm reception and the first meetings augured for the State, have been fully realized.

At Salem, we had the largest real mass meeting w have had since we left home. The meeting was held in the woods, as no building in the neighborhood could accommodate us. Judge King presided, and for two days the woods were alive with the eager crowd veloped in much goodly talk, was, 'It has nothing to In the evening, two churches were thrown open, and addresses were made in each.

From thence we passed to New Lisbon, and held an afternoon and evening meeting, and then held our next meeting at Marlboro'. One remarkable fact about this place is, that every man, woman, and child, with this practice, the excellence of here and there and but one exception, have signed the temperance pledge. the woods on the second day. One feature in which It is a matter of thankfulness whenever the spirit of the Ohio meetings differ from the Massachusetts ones,

who does not see that the white man who now stim- mighty wheat growing region. We met here the first opposition we have encountered in this State, from a young lawyer, named Norton, and a Methodist priest, named Ambler, who seems to be most appropriately Many things are said and done under the stimulus of named; for, from his speaking, I imagine be ambles Many things are said and done under the strongs political meetings, for which men are afterwards sorry; most highly over the sins of his people. Neither of this address, as read to the Convention, and the correspondwere ashamed of them before they finished. Poor nings, is our earnest warning to all who are begin- hour or more, ended by a glowing compliment to old ning to talk about insurrection. But as an individual Garrisonians, which, of course, was very severe on us

district, stood forward, and with unblushing effronte-We entreat the Rev. H. H. Garnet to consider be- ry pronounced every statement I made a lie, in a loud

would cease to be a virtue?—or over preach that the time to strike had come?

But we fervently hope that Mr. Garnet had pearance of the Ohio towns; as, notwithstanding the no other or further intentions, than merely to write abundance and cheapness of land, the houses are what he thought a high-sounding address. We crowded close together, and look as though they had

committing the Convention to Liberty party. We ing of the second day, Gen. Warner, a noted whig in move from bloodshed. The fewer there are who be sition to the anti-slavery cause. It was the same old come political partizans, and the more there are to story, except an attempt to make the abolitionists out which it does not take a non-resistant to confess that the days of terror. Monroe replied, and a more compartizanship under republican institutions is not com- plete overthrow I have never seen. He brought wit, patible, so generally is it acknowledged by thinking satire and reason to bear, and if the man was not enmen,) the sooner will the peaceful extinction of slave- tirely overthrown, it was because like a feather, he was entirely blown away by the first burst of artillery. The Convention, however, with all its mistakes and wrong-doing, is providentially overruled against slavery. It proved, conclusively, the essential equality of rent of the Indiana boy, who could flog all the world, the colored with the white man; for there was, we and his father could flog him. Whatever the Gener-

and contrivance; and as much misapplication of good abilities to get the Convention under clerical control, as ever disgraced a new organized meeting when the lay-members were rebellious.

The convention of Remond have been and overtaking the old Liberator, at Green plains, with Bradburn and Ferris on board, we formed a cliffs, a great natural curiosity, where the Miami makes a passage for half a mile through the solid rock, fifty feet below the level of the ground.

There has been but one thing to mar our pleasure heard much, and was overjoyed to see. The State meeting in Liberty Hall was a great gathering. Glorious and free were the meetings, but the end of my sheet precludes farther notice of the meeting at this

Letter from Charles Lenox Remond. Burrato, August 30th, 1643. ESTEEMED FRIEND

My last letter from this city acquainted you with my Frederick Douglass for the purpose of giving a series of lectures, thereby occupying the intervening time prior to the sitting of the National Convention of the prior to the sitting of the National Convention of the people of color, which purpose I am happy to say, we and piety of this ancient and religious Commonwealth people of color, which purpose I am happy to say, and piety of this ancient and religious Common weather succeeded in, beyond our expectations, making a Charges so grave, in matters so surious, impeaching the strong interest in our cause. And as a consequence men and things so sacred, ought not to be lightly made; and if true, should not soon be forgotten. Let hundreds were in daily attendance open in the Convention. And as a latter from a friend it be stereotyped, then, that the children of future genresident in this city, to the Liberator, will anticipate particulars on this subject, I will pass them by, adding the simple remark, that in no place since my red in the shame of those who so dishoner Christianity as to record themselves its votaries. turn from Great Britain, have I labored with more satisfactory results, and cheering prospects. And this I doubt not will prove an adequate apology to our Ohio friends for our delay in reaching that State. What I have sinted of Buffalo, I am warranted in stating is or our country. turn from Great Britain, have I labored with more satequally true of Rochester. The fact is, that most of And we leave brother Phelps to clear up the dis the strongest men among the Western people of color crepancy of this resolution of his compeers on this were present; and they being extremely prejudiced side of the water, with his recent vindication of the from report more than anything against Eastern aboli- anti-slavery character of the great portion of the tion, we had a grand opportunity of disabusing their churches in New England, on the other side, in the minds before the public and the Convention; indeed World's Convention .- K. S. it was a crisis, and one I felt called upon to meet, by every consideration. Frederick and myself have poken to large and increasing audiences, more than

forseen occur to disappoint.

Believe me to remain, Very truly, your obliged friend, C. LENOX REMOND.

'Hard Language.'

At a meeting on the 1st of August in Ipswich, Liberty party, the following resolution, among others, was unanimously adopted :

Resolved. That we have seen with sorrow and large portion of the clergy and professed Christians of our country; evincing, on their part, a lack of interest in the welfare of soffering humanity, and an unbelief as dark and as obstinate as that of the high priest of Judaism, when the mighty works of the Redeeme were wrought in their midst; and affording a melancholy proof of their utter blindness to the life and power of the gospel which they profess, and to its miraculous agency in the regeneration and redemption of the world.

could hardly be employed; abating, perhaps, the elongated pious sentences towards the close, which appear to be used for the double purpose of showing soundness in the faith, and for rounding off the period. And yet, this resolution comes from a meeting composed of clergymen and church members, many of cannot be afforded by many who the most truly apwith the Massachusetts Anti-Slavery Society because it denounced ministers and churches so severely that in press a separate edition of the beautiful memoir, they would not fellowship it. We should rejoice to the price not to exceed one dollar. The want of it men who make it, and as the honest confessions of minds enlightened by the progress of events in the church, and as evincing a readiness on their part to follow the light of truth as it is revealed; but in this case, as in multitudes of others, we are constrained to regard the whole as a mere flourish of trumpets-a ioining in the cry, which is now every where raised by the true anti-slavery voice, of 'stop thief!' in order to keep up appearances, and to divert the public N. H. attention from their own position. And as the only, Liberty party, were of this kind 'Stay the begin- Norton, after abusing the abolitionists generally for an give for this opinion is, that the very men who bring and, as we judge, the good and sufficient reason we these charges against 'a large portion of the clergy the right hand of fellowship to these same clergymen and professed Christians, and are thus doing the very year's Fair, have been disposed of, as the various thing to keep them in countenance, and to confirm them in their oppositions to the anti-slavery reform.

But whatever may be the influence which forces out this late and unwilling assent to the truth, we rejoice that it is out, and can only wish that those who nake these assertions nay act in consistency with them, by dissolving all fellowship with these 'unbelieving,' 'dark,' and 'obstinate' followers of the high priest of Judaism.'

But let us, for a moment, dwell upon the awful haracter of the allegations here produced. They are out of the sales of each day. first charged with indifference to the cause of the slave. Nearly three millions of human beings are writhing under the lash of the cruel taskmaster, and tem of tyranny and blood that ever cursed the earth within sight and hearing of the victims as they groam, the treasury empty. and bleed, and die; and these professed followers of Jesus are indifferent.

espoused that cause. Yes, they unite their voice the yard. 'More anon.'-M. w. c. with the general clamor of a wicked and oppressive generation, and cry, 'Away with him, crucify him.' Instead of joining in their self-denying and perilous labors to break every yoke and let the oppressed go fully acknowledged by the General Agent:

but instead of being open and above-board, which could easily have been met and resisted, it has, on the contrary, been hidden and insidious, like the serpent's approach beneath the grass, and whose presence is not suspected until the deadly fang is fasten. Edgebaston, Eng., in payment of his subscription

These have been the deadliest foes of freedom

'And you begin to feel The deadly poison through the system steal!'

the open and avowed enemies have been easily defeated in their attacks, but the stealthy and cautious insinuations of cunning and designing men have been less easily foiled. But yet they have openly opposed; and, unlike their predecessors, the priest and levite, who passed by on the other side, these have crossed over to you, and while your hand was outstretched to raise up the poor man who has fallen among thieves, they, too, have stretched out their hand, not to aid you, but to palsy your arm. And while you breathed consolation into the ear of the Crop from Nw-Orleans, perishing, they have whispered words of distrust and disaffection in the other; and while you have bound up the wounds of the stranger, they have covered you with wounds-not your body, but your character, and Yours in trath, W. A. WHITE. | have then robbed you of the very beast on which you

frought to convey the poor robbed and plundered to a place of refuge. They represent you as a dangerus man, and an infidel, with whom it is unsafe to as-

And who say this? A meeting of church

We copy, this week, another capital article from twice a day for the last three weeks; of the good done, the Herald of Freedom, on O'Connell's late uncourteothers must testify. On Sabbath morning last, I ad- ous and undignified allusions to Mr. Gurrison. Grantdressed a very large and highly respectable assembly ing to the former all that is claimed for him as a in the green in Rochester, then rode in company with sagacious and adroit statesman, we can come to no a small party of friends to Mendon, and with Freder- better conclusion, in view of the facts friend Rogers ick spoke to many in front of the Friends' meeting. has stated, than that the great Irish Agitator is either the house, which was closed against us; then passed on to blind victim of superstition and bigotry, or of a pitiful another part of the same town, and addressed one of envy, or of all three united. Else how could be the most crowded audiences I ever saw, in the Christ- speak as he has done of the American Agitator ian meeting-house; and I think an excellent impres- His position ought not, and will not screen him from the condemnation of every abblitionist; indeed, it I sorely lament the misfortune of friend Garrison's ought to increase the severity of that condemnation; family. And when you write him, you will confer a the higher he is exalted as a statesman, the lower he favor by making my affectionate remembrances to him sinks as a detractor of the fame of one as sincerely and his dear family and friends; repeating the request and as deeply beloved, at least, in his own country, of the same to the friends generally, in which Froder- as he is in his, besides having once been his personal ick cordially unites. Frederick and myself start for friend, though he now affects not to know him ;-as Oakland, on Friday morning next, should nothing un- he goes up in the one scale, he goes down in the other. We exceedingly regret, on his own account, that Mr. O'connell should have demeaned himself in this manner. He has injured himself ten-fold more than he has Mr. Garrison. But we are willing, to make the best of it on his part, to put it alf down to the account of his superstition, brought into activity by extraneous influences. Nevertherless, his conduct composed principally of the advocates and friends of is without parallel and without excuse. Perhaps be sometimes reads the newspaper of 'one Mr. Lloyd Garrison.' If he does, we will give him an apportunity to read an extract defining the position of a certain article in the making up of a cornucopiæ by a astonishment, the indifference, contempt, and open opposition with which this great movement of the world, towards practical Christianity is, regarded by a large portion of the clergy and professed Christians of the application:—v. certain character, whose labors are not altogether

miraculous agency in the regeneration and redemption of the world.'

We have seldom seen a resolution containing more serious charges against 'a large portion of the clergy and professed Christians of our country,' than that embraced in the above resolve; and stronger language could hardly be employed; abating, perhaps, the elon-

Memoir of Dr. Follen.

There has been a continual inquiry for the memoi separate from the works, as the expense of the whole hom, three years ago, dissolved their connexion preciate the writings and the life of this eminent man Messrs. Hilliard & Gray are therefore about to pu has been much felt.

The Hutchinsons. Our faithful coadiators, the Hutchinsons, are no

on their way to Western New-York, where they in tend to make a short sojourn, enchanting the citizens of the Empire State with their melody. We commend them to all abolitionists. Letters intended for them should not be sent, for the present, to Milford,

5 5 5 24 Tenth Massachusetts Anti-Sfavery Fair.

draws near. All the saleable articles left from last Fairs in other places needed aid. The demand this year will be greater than the supply, unless we are all diligent. Every thing useful and ornamental will find a market. The following are the regulations which all who aid us have always seen the necessity

1st. To sell no article on commission. This, fo obvious reasons, is imperative.

2d. To defray whatever expenses we incur over and above the indispensable ones of Hall-hire, advertising, carpenter's work, &c. out of our own purses, and not

Unless strict attention is paid to this, as bitherto, we shall not secure the same success; and it is mentioned because many new friends are at work, who enduring all imaginable horrors that it is possible for are unacquainted with the practical management of human beings to suffer-under the most dreadful sys- these things, and have not yet learned that, with the utmost diligence, and the best intentions, to pay out ane that too, in their own land, at their very door, and with one hand what we receive with the other, leaves

Remember before the snow comes, to gather and twine the evergreens and gather the moss which will be But this is not all. They are not only indifferent, needed for ornamental purposes. The friends in half arcless, senseless, unfeeling, in view of the a dozen towns need not be afraid of putting their slave's dreadful condition, but they go farther, hands to this work, as we can hardly have too much, and even pour 'contempt' on the anti-slavery moves and even if there should be, handsomely made ment, and, of course, on all those who have actively wreaths of running pine will sell well at the Fair by

Acknowledgments.

The following donations to the Liberator are grate labors to break every yoke and let the oppressed go free, they take the shortest way of stabbing the cause to the heart, by heaping contempt and contamely upon the slave's best friends.

But these are not all the counts in this dreadful interest. To this 'indifference and contempt' they dietment. To this 'indifference and contempt' they ereigns,)
Wm. Boltes, New-London, Conn.,
George Smith, Lynn, Mass, 48 30 The General Agent also acknowledges the receipt of twelve shillings and six pence from Wm. B-

> the Liberator to 1st January, 1843. Corron Chor or 1843. This was the largest crop ever gathered, and it sold at the lowest prices. The following statement is condensed from the New-York Shipping and Commercial List:

1841-2. 1,683,574 1842-3. Amount of Crap Exported to England, 1,469,711

France, 346,139

North of Europe, 117,794
other places, 76,493 935,631 398,129 79,965 51,530 Total amount, 2,010,137 Taken for home consumption, 325,129 267,850 1843. 1,060,246 481,714 1842. 727,658 318,315 113,416 Alabama, Fiorida, 161,087 299,491 311,658 9059 Georgia, South Carolina, North Carolina, Virginia, 260,164 9737 19,013

The Arrival of the Caledonia.

This British steamer arrived here on Wednesday morning. We give a brief summary of the most interesting portion of the news:

teresting portion of the news:

The Acadia, on her passage out, came in contact with the Largue Merchant, of Newport from Amsterdam, which spik in 45 minutes; but the crew and passengers were saved, and taken to Liverpool.

The British Parliament was prorogued on the 24th, by the Queen in person. It is conceded that the measures of the session have not added any thing to the strength of Sir Kuhert Peci's administration.

IRLLAND.—Propen! seems to hold its own in Ireland, and the plans of Mr. O'Connell for the formation of an Irish Parliament are pretty fully developed. One of the English papers says the first movement towards the actual election of sich Parliament will be followed by the indictment of all the leaders for treason.

followed by the indictment of all the leaders for treason.'

At the usual meeting of the Repeal Association on Monday, the 21st. ultimor the rent of the week was announced to be £1130. Mr. O'Connell was not present, and the meeting adjourned till next day; when he propounded his plan for the restoration of the brish Parliament, as prepared by a committee.

In a speech on this document, Mr. O'Connell said, that the Queen had only to summon the Parliament, and then that Parliament could 'legalize everything, as the English Parliament did after calling William the Third to the Throfte. He would have no distinctive oaths—none but the oath of allegiance. In forming the House of Lords, he would not object to flose who remained of the Irish Protestant Bishops having seats in it; and if there were a deficiency of members, they could make it up with some of the Bishops of their own the Roman Catholicy Church:

The troubles in Wales still continue, notwithstanding the strong military force called there to overawe 'Rebecca and her Daughters.'

Fafter Mathew has had a most tridinghant time of it in England. It is estimated that over a million of people have taken the pledge within the last two monts.

Lunes Gordon Benout has addressed a letter to the

people have taken the pledge within the last two months.

James Gordon Bennett has addressed a letter to the London Times, arising out of Mr. O'Connell's attack upon him at the Dublin Corn Exchange.

Arrival of the Queen of England and her consort arrived a Treport, in France, on the evening of Saturday, Sopt. 2d, and then proceeded to the Chateau d'Eu. Letters received from the Prench capital, of the same date, state confidently that her Majesty Queen Victoria had no intention of proceeding onward to Paris, but would remain at Ecuthil Thursday morning, when she would certainly embark for Brighton.

The French Journals contain accounts of a battle which had taken place on the 25th ult, botween Abdel Kader and Oued-Aman, the former having attacked the camp of the latter, which terminated in the repulse of the Emir, with the loss of eight killed. The Montieur contains a dispatch from General Bugeaud, announcing that after a great number of azzias and engagements, he had succeeded in produring the submission to General Lamorteiere and sourjoley, of the Flittas, a tribe 40,000 strong.

The Augsburgh Gazette says: The Turkish population of Priedow, in Bosnia and its environs, have used, and are marching in arms against the Pacha, the keeps himself shut up in the fortress of Banja-

sen, and are marching in arms against the Pacha, tho keeps himself shut up in the fortress of Banja-

The Semaphore de Marseilles contains a letter from The Semaphore de Marseilles contains a letter from tonstantinople of the 27th ult., in which it is affirm— I that a Russian military force had invaded the Otoman territory, under the pretext of preventing a rillision between the people of Kapolet and Gouriel. Robberies are of frequent occurrence in the north id east of Spain. The new government is not affected, and travelling from Madrid to France is exceedingly dangerous without a strong guard.

lesult of the Recent Elections in Six States.

KENTUCKY.—The Congressional delegation stands, Whigs to 5 Democrats. A Whig majority is claimlin the Legislature.

TENNESSEE.—Majority for Jones, Whig candidate or Governor, 3636, being a gain of 672 since 1841. In the Legislature, the Whigs have a majority of 8 on intiballot. Congressional delegation, 6 Democrats, Whies. Whigs.

North Carolina.—Members of Congress, 5 Dem-

NORTH CAROLINA.—Members of Congress, 5 Demerts, 4 Whigs.

INDIANA.—The Indiana Journal makes in the Sentinel, 5 to 25. In the House, the Journal counts 46 Whigs, 20 Democrats; the Sentinel, 46 Whigs, 50 Democrats; the Sentinel, 46 Whigs, 50 Democrats; the Sentinel, 46 Whigs, 50 Democrats; the House and date, who recently partoned a father and son, convicted of kidnapping a our fellow, since sold in Kentucky to pay his jail [188], was defeated by about 2000 votes.

ILLINGIS.—No election this year for Legislature or Jovernor. Members of Congress, 6 Democrats, and overnor. Members of Congress, & Democrats, and

iovernor. Members of Congress, or consisting 1 Whig.

Alabama.—State Senate, 15 Democrats, 10 Whigs. louse, 20 Democrats, 18 Whigs. Congressmen, 5 Democrats, 1 Whigs.—Philanthropist.

Death of an eminent Mathematician .- The Nationa Death of an eminient Mathematician.—The National intelligencer annonnees the death of J. N Nicollet in eminent mathematician and astronomer. He died on the lith inst. ofter a lingering illness. Mr. Nicollet was a native of Savoy, and a citizen of France, but had passed the last ten years of his life in this country, engaged in important researches, chiefly under the uspices, and in the employment of the government of the United States.

MARRIED—At Bellows Falls, Sept. 8th, by Alexander Campbell, Esq., Mr. Isaac Pinkham to Miss Lydia Estes, daughter of William Estes, both of Lynn. DIED—In this city, on the 14th inst. Mr. Isaac Kanno, former unliktudes of the Liberty send 20

ANTI-SLAVERY CONVENTIONS IN INDIANA At a meeting held for the purpose, at Queensboro', on the evening of August 17th, the following arrange-ment was made for holding a double series of Con-ventions in this State, to be attended by our Eastern friends.

First Series.

Camden, Jay county, 15th and 16th. From Camden, the lecturers will proceed to Jonesboro', Grant county, to the anniversary of the State Society, 21st, 22d, and 23d. Noblesville and Westfield, Hamilton Co. 26th and

Indianapolis, 29th.

Indianapolis, 29th.
Greenwood, Johnson Co. 30th.
Sand Creek, Decatur Co. October 3d and 4th.
Milan, Ripley 10. 7th and 8th.
These Conventions will be attended, if nothing unforescen prevents, by Jacob Ferris, of New-York;
James Monroe, of Connecticut; John O. Wattles, of Ohio; and Charles L. Remond; of Massachusetts. Second Series.

Second Series.

Pendleton, Madison Co. 15th and 16th.
Anniversary at Jonesboro', 21st, 22d, and 23d.
Newcastle, Henry Co. 25th and 26th.
Richmond, Wayne Co. 28th and 29th.
Liberty, Union Co. October 2d and 3d.
Oxford, Butler Co. Ohio, 6th and 7th.

This series will be attended by Frederick Douglass, ('a reformed slave, who has taken the pledge never to be a slave again;') John A. Collins, and George Bradburn of Massachusetts. All the Conventions to commence at 9 o'clock. EDWIN FUSSELL, Sec.

ESSEX COUNTY ANTI-SLAVERY SOCIETY.

A quarterly meeting of the Essex County A. S. Society will be holden in Mundy's Hall, Topsfield, comencing on Fridny, Oct. 13th, to continue two days. We carnestly hope to have a large and spirited Con-

we earnestly nope to have a targe and spirited Convention.

Abolitionists, forget not the woes of the bondman and your duty to relieve him. By your united exertions, awaken a pro-slavery community from its worse than lethagic sleep, and create a sympathy which shall, ere long, 'bid the fettered slave be free.

MARY P. KENNEY, Sec.

Salem Sept. 15, 1843.

NOTICE.

The Middlesex County A. S. Society will hold its annual meeting in Lexington, on Thursday the 12th day of October, at 10 o'clock, A. M. The friends of the cause, and the public generally, are invited to attend.

SAML. C. WHEELER, Sec.

STRAFFORD COUNTY A. S. SOCIETY ANNUAL MEETING.

NUAL MEETING.

The annual meeting of the Strafford County A. S. Society will be holden at Dover, on Wednesday, September 27th, 1843, at 10 o'clock, A. M. at some suitable place to be provided by a Committee of the Dover members; which place will be designated by handbills a few days previous to the day of meeting.

The meeting will probably continue in session several days, and it is confidently expected that Wendeil Phillips, Esq. of Boston, and the Hutchinson bards of Milford, will be present to give oratory and song to the glorious cause of liberty.

All the friends of the cause both in and out of the County, and in and out of the State, whom this notice may reach, are earnestly invited to attend.

ENOCH MACK, President.

T. B. Moses, Sceretary.

T. B. Moses, Sceretary. Dover, Sept. 5, 1843.

For the Liberator. THE LIBERTY BELL, Borne in procession on the First of August, at Ded ham, 1843.

The Liberty-Bell! that stirring sound Is winding its way the green hills round, The nation to wake from its guilty sleep, To a sense of the bondman's sufferings deep; To a sense of the perit by sin incurr'd, To the tears of the slave whom hope'd deferr'd ;-Tis LIBERTY's call, and it will be heard!

She enters the Church, though furbidden to come And bids men open their lips for the dumb ;-For their sorrowing brethren and sisters bound, Where justice and mercy are never found. But alas! to their ears comes the call in vain, For each man's heart is intent on gain,

And they leave the poor captive to die in his chain!

She appeals to the men who are set to make Our nation's laws, and she bids them break The cruel chains of their legal fraud, That have bound their fellows at home and abroad, And list to the voice which commands from on high-To break every yoke, e'er the captive shall die, That men no longer their brethren buy,

She enters the pulpit and makes her plaint, And calls on the preacher reputed a snint, To lift up his voice with a trumpet-sound;-To plead for the slave the wide world round :-To sound an alarm in the tyrant's ear;-To waken his conscience and move him with fear, Till he turns and repents of his sinful career.

She enters the Cradle where at first Her infant life with tears was nursed,-And calls on the sons of those patriot sires, Whose bosoms burn'd with her holiest fires, To show themselves worthy that noble band, Who having proclaim'd equal rights through the land, Maintain'd them with valor, their lives in their hand

She glides through the land where slavery reigns, And whispers the bondman to cast off his chains; And points to the Star in the North as a guide, Saying, ' Fear not thou, but 'in God 'confide! All doubt and danger ye shall outbrave— For Liberty's Bell shall sound to save, While the North bears a war, or the South bear FOHN RAND. SLAVE!

LINES ON AN OLD GENTLEMAN.

BY C. W. HOLMES.

I saw him once before. As he passed by the door, And again The pavement-stones resound.

As he loiters o'er the ground With his came. They say that in his prime, Ere the pruning-knife of Time

Cut him down, Not a better man was found By the crier on his round Through the town. But now he walks the streets.

And looks at all he meets, So forlorn ; And he shakes his feeble head, That it seems as if he said, 'They are gone ! '

The mossy marbles rest On the lips that fre has press'd In their bloom ; And the names he loved to hear Have been carved for many a year

My grandmama has said-Poor old lady, she is dead Long ago-That he had a Roman nose, And his cheek was like a rom In the snow,

But now his nose is thin. And it rests upon his chie Like a staff. And a crook is in his back, And a melancholy crack In his laugh

For me to sit and grin At him hore But the old three-cornered hat, The breeches-and all that

And if I should live to be The last leaf upon the tree In the Spring ! Let them smile as I do now. At the old forsaken bough Where I cling.

> From the Boston Bee THE 'MAN OF GOD.'

BY A PRINTER I knew a man-a ' Man of God' So called-for his prayers were long, And he seemed in the fervid words Which fell from his prayer-worn lips, To storm the very gates of Heaven high; And much he talked of sins forgiven-Of heart renewed-repentance true-Love divine, and joys of Heav'n-Discoursing long of the spirit-land, Beyond the azure vault above, Which canopies this world so frail. Rolling in sin inherited-Of the 'spirit-land '-his destined home Its pearly streets and sapplifred walls All burnished o'er with beams so pure Of holy light empyreal: And such the priestly sanctity Which day by day his visage wore, That he, not knowing, e'en would tho'! His breast encased a heart most pure, The fount of tender sympathy, Which felt the pains its fellow felt, And panted to alleviate. Yet this ' Man of God '-this ' Heir of Heaven. Possessed a heart of adamant-Its flood-gates closed-its sluices scaled Against the cries of charity: He never wept when others wept, Nor could for others but himself-His cheek ne'er drank the humid tear, Which flows in true benevolence; Nor did he visit the hapless poor, Nor him who pined in dungeon's gloom His was to confess and be forgiven-This he thought his duty all. He died, and left this mortal clime-'He's gone to Heaven,' the preacher said-'His sins confessed, and his spirit pure, Purged in Calvary's cleansing fount.

It may be so-it may be that he Who sins the most-confessing most-Most is blest by Prince Immanuel. But still, methinks he, doing most In deeds of kindness, pure and true, To free the world of misery-To cheer the sad-to bless the poor-To pour a balm-a soothing balm O'er hearts which throb in sorrow deep, Most truly loves and serves his God.

After many years passed in admiration of a better order in human society, with a constant expectation that some beginning would shortly be made, and a continued reliance that some party would make it, continued reliance that some party would make it, the idea has gradually gained possession of my mind, that it is not right thus to linger for the leadings of other men, but that each should at once proceed to live out the proposed life to the utmost possible extent. Assured that the most potent hindrance to goodness abides in the soul itself; next in the body; thirdly in the house and family; and, in the body; thirdly in the house and family; and, in the fourth degree, only in our neighbors, or in socie-ty at large, I have daily found less and less reason to complain of public intitutions, or of the dilatori-

ness of reformers and genetic minds.

Animated by pure reform principles, or rather by pure creative spirit, I have not hesitated to withdraw as far and as fast as hopeful prudence dictated, from the practices and principles of the old world. And, acting upon the conviction that whatever others might do, or leave undone; however others might fail in their realization of their ideal good; I, at least, should advance. I have accordingly arrived in that region where I perceive you theoretically, and I hope actually dwell. I agree with you, that it would be well to cross the accan of life from the narrow island of selfishness to the broad continent of universal love at one dash; but the winds are not or universal love at one dash; but the wines are not always propitious; sand steam is only a recent in-vention. I cannot yet boast of a year's emancipa-tion from Old England. One free step leads to another; and the third must as necessarily precede the fourth, as the second was before the third.

the fourth, as the second was before the third.

A Bronson Alcott's visit to England last year, opened to me some of the superior conditions for a pure life, which this country offers compared to the land of my nativity, and that of your ancestors. My love for purity and goodness was sufficiently strong, it seems, to loosen me from a position as regards pecuniary income, affectionate friends, and mental liberty, which millions there and thousands here night envy. It has appenend, however, that of the

intentions of principle at the moment, we are aided to clearer insight and loftier inspiration for the next step. Our removal to this estate in humble confidence, has drawn to us several practical coadjutors, and opened many inquiries by letter for a statement the slaughter, milking or draught, the human family of our principles and modes of life. We cannot, might be drawn much closer together all over the perhaps, turn our replies to better account than to

comprehending all human relationships, and claiming an origin profound as man's inmost consciousness of the ever-present Living Spirit. A dwelling togeth-er, a concert in soul, and a consorting in body, is a position needful to entire understanding, which we hope at no distant day to attain with vourself, and many other sincere friends. We have not yet drawn out any preordained plan of daily operations, as ting, also, to discuss the question of the debasing we are impressed with the conviction that by a faithful reliance on the spirit which actuates us mals into the daily thoughts and conduct, it may yet we are sure of attaining to clear revelations of daily practical duties as they are to be daily done by us.
Where the spirit of love and wisdom abounds, literal forms are needless, irksome, or hinderative: where the spirit is lacking, no preconceived rules to the country all the advantages of concentration,

Can compensate.

To us it appears not so much that improved circumstances are 'to meliorate mankind, as that improved men will originate the superior conditions for themselves and others. Upon the human will, and not upon circumstances, as some philosophers assert, fifthy docurs are used under the erroneous supposition of restoring the best fertility; disease is thus infused better social state. The human beings in whom the Eternal Spirit has ascended from low animal delights resorted to for relief, which end in a precipitation of the control of the service of chastity and intuition are in themselves a divine atmosphere, they are superior circumstances, and are constant in endeavoring to create, as well as to modify, all other conditions, so that these also shall more and more conduce to the like consciousness.

ly sympathies, serene minds. al other particulars needful to the true end of man's residence on earth, may be designated the family life. Happiness, though not the direct object in human energy, may be accepted as the confirmation of rectitude, and this is no otherwise attainable than in the holy family. The family, in its highest, divinest products of wheat, rye, barley, maize, oats, bucksense, is therefore our true position, our sacred earthly destiny. It comprehends every divine, every humane relation consistent with universal good, and

vital, and only creative of all human acts, and we are convinced of the absorbing importance of family life. The next age depends much for its character, the question which is so often put by those who have its modification, its happiness, on parents in this generation, as they have depended on their parents, by the relative opposition or concurrence of their wills live? with the Divine will. In a deep sense, all human

eradicate them. Let the family, furthermore, be viewed as the tivity. home of pure social affections, the school of ex-

swer, nor selfish accident supply.

Family is not dependent upon numbers, nor upon skill, nor riches, but upon union in and with that spirit ticular instance, the greater part of man's duty conwhich alone can bless any enterprise whatsoever. While, therefore, we feel a sympathy toward every doing. It is a fasting from much of the present ac-endeavor to amend man's social position, and would livity, rather than an increased indulgence in it, endeavor to amend man's social position, and would promote them as far as we deem them progressive, we are bound to declare their shortcoming, and that which, with patient watchfulness, tends to newness we are no hope for permanent human happiness of life. Shall I sip tea or co.iee, the inquiry may be. From any acts, thing, or person, net originating in immediate inspiration. All else is but an attraction if I value health or life. Shall I stimulate with which allures to destroy. Rather is self-denial the straight and narrow way to eternal life, than the en-

people the bringing together or the two sexes in a linearism, and the color of the race, either in isolation or association, so long as di- not so active to do, as vided, conflicting family arrangements are permit-ted. It is not absurd to suppose that all future good hinges upon this very subject of marriage. In fact, nothing but absolute ignorance of the law of human of generation can doubt it. The great secular success and the only source of true progress is inward. We

As to property, we discover not its just disposal degone some change in its personal expression tire absorption into the new spirit, which ever gives and never grasps. The notion of property is the prolific seed of so many evils that there seems little hope for humanity so long as it is made a leading consideration, or is harbored in the human bosom. It is even possible that if the projects now before

quiry how far these are attributable to an adherence

to their peculiar doctrine.

COMMUNICATIONS.

[The Consociate Family Life.

To A. Brooke, of Oakland, Ohio:

Dear Six—Having persed your several letters in the newspapers, and finding, moreover, a general invitation to correspondence from 'persons who feel prepared to co-operate in the work of reform upon principles' akin to those you have there set forth, I take this public means of communing with one who seems to be really desirous of aiding 'entire human regeneration.'

After many years passed in admiration of a better have long waited for some proof of a determination to act up to the idea they have cherished. Many lo act up to the idea they have cherisned. Many, no doubt, are yet unprepared 'to give up all and follow him,' (the Spirit,) who can importantly aid in the New Advent, and conscientiously accomplish the legal processes needful under the present circumstances. We do not recognise the purchase of land; but its redemption from the debasing state of processes are to divine uses, we clearly notice. prium, or property, to divine uses, we clearly u stand; where those whom the world esteems as owners are found yielding their individual rights to the Supreme Owner. Looking at this subject prac-tically in relation to a climate in which a costly shelter is necessary, and where a family with many children has to be provided for, the possibility of at once stepping boldly out of the toils into which the

once stepping boldly out of the toils into which the errors of our predecessors have cast us, is not so evident as it is desirable.

Trade, we hope, entirely to avoid at an early day.

As a nursery for many evil propensities, it is almost universally felt to be a most desirable course. Such needful articles as we cannot yet raise by our own hand-labor from the soil, thus redeemed from human ownership, we shall endeavor to obtain by friendly exchanges and as nearly as possible without the exchanges, and, as nearly as possible, without the ntervention of money.

Of all the traffic in which civilized society is in-

volved, that of human labor is, perhaps, the most detrimental. From the state of serfdom to the receipt of wages, may be a step in human progress; but it is certainly full time for taking a new step out of the hiring system.

Our outward exertions are, in the first instance, directed to the sail and recover ultimate aim is to

directed to the soil, and as our ultimate aim is to furnish an instance of self-sustaining cultivation without the subjugation of either men or cattle, or imal manures, we have at the outset to encounter struggles and oppositions somewhat formidable. Until the land is restored to its pristine fertility by the annual return of its own green crops, as sweet and animating manures, the human hand liberty, which millions there and thousands here might envy. It has happened, however, that of the many persons with whom Mr. Alcott hoped to act in junction and concert, not one is yet fully liberated by Providence to that end. So that, instead of forming items in a larger enterprise, we are left to be the principal actors in promoting an idea, less in extent, but greater in intent, than any yet presented to our observation.

All our preliminary transactions may not have been so clear and clean as you and we desire; but we have not paralyzed future good by excuse of place or time. By never doing any act below our stances which must depress the human affections, never doing any act below our stances which must depress the human affections transcribe some portions of them for your information, and, we trust, for your sincere satisfaction.

You must be aware, however, that written words cannot do much toward the elucidation of principles and other modes of animal provision, could be cultivated by and for intelligent and affectionate human neighbors. The sty and the stable now secure more of the farmer's regard than he bestows on the garden and the children. No hope is there for humanity while woman is withdrawn from the tender assiduities which adorn her and her household, to be observed that if the beasts were wholly absent from man's neighborhood, the human population might be at least four times as dense as it now is

dense city.

Debauchery of both the earthly soil and the huand more conduce to the fixe consciousness in the consciousness in the content of other particulars needful to the true end of man's with the utmost cleanliness, and regard to their all others it rejects, as it disdains all animal sensual-ities. Let it be admitted as the embosoming of the most The almost inexhaustible variety which the several

without raising the price of land. This would give

without the vices which always spring up in the

Our other domestic habits are in harmony with conduct may be said to centre in this act. As birds those of diet. We rise at early dawn, commence migrate to our latitude in the warm season, build the day with cold bathing, succeeded by a music and use their nests, sing a song or two, and as the lesson, and then a chaste repast. Each one finds cold approaches, depart to a warmer zone, so man is occupation until the meridian meal, when usually om balmier climes to breed upon the earth, some interesting and deep-searching conversation other actions should be but preparative to gives rest to the body and developement to the this of securing an offspring unprofaned by self-will, mind. Occupation, according to the season and the ntinctured by rost.

Weather, engages us out of doors or within, until the evening meal, when we again assemble in social cal, as personal; and a personal reform only can communion, prolonged generally until sunset, when we resort to sweet repose for the next day's ac-

In these steps of reform, we do not rely so much panding intelligence, the sphere of unbought wit, on scientific reasoning or physiological skill, as on the scene of joyous employment, and we feel in that the Spirit's dictates. The pure soul, by the law in nt a fullness of action, of life, of be- its own nature, adopts a pure diet and cleanly cusing, which no scientific social contrivance can answer, nor selfish accident supply. associative endeavors have in view.

On this topic of family association, it will not involve an entire agreement with the Shakers to say they are at least entitled to deeper consideration than they yet appear to have secured. There are many important facts in their career worthy of observation. It is, perhaps, most striking that the only really successful extensive community of interest, spiritual and secular, in modern times, was established by a weman. Again, we witness in this people the bringing together of the two sexes in a new relation, or rather with a new idea of the old requestions, could we ask them deeply enough, could ticements of increased indulgence which almost all garments? Not if purity is aimed at. Shall I pro associative endeavors have in view. I long my dark hours, consuming animal oil, and seriously believes attainable for the human welfare, would the response be 'ABSTAIN? of the Shakers, their order, cleanliness, intelligence may occupy ourselves actively in human improve-and serenity, are so eminent, that it is worthy of in-ments; but these, unless inwardly well-impelled, never attain to, but rather hinder, divine progress in

During the utterance of this narrative it has un-

perceptible elevation of the brow, an almost imperceptible elevation of the brow, an almost imperceptible curl of the lip. His tone was never that either of a Jack Pudding or of a Cynic. It is that of a gentleman, in whom the quickest sense of the riddend upon unitying the dead, the Texans found that this man butrayed signs of life; whereupon a gun was discharged at his ear; but t.ere, again, the ball based through the ear, and striking the bone behind

nposed, during a long time, on the academicians of of Mexicans who had met the survivor of the mposed, during a long time, on the academicians of Paris. There are passages in Arbuthnot's satirical works, which we, at least, cannot distinguish from Swift's best writing. But of the many eminent men who have made Addison their model, though several have copied his mere diction with happy effect, none have been able to catch the tone of his pleasantry, in the World, in the Connoisseur, in the Mirror, in the Lounger, there are numerous papers written in the Lounger, there are numerous papers written in

a single one which could be passed off as Addison's, on a critic of the smallest perspicacity. But that which chiefly distinguishes Addison from Swift, from Voltaire, from almost all the great mas-ters of ridicule, is the grace, the nobleness, the tion of the happiness of seraphim and just men made perfect be derived from an exquisite perception of he ludicrous, their mirth must surely be none other than the mirth of Addison—a mirth consistent with tender compassion for all that is frail, and with profound reverence for all that is sublime. Nothing great, nothing amiable, no moral duty, no doctrine of natural or revealed religion, has ever been associated by Addison with any degrading idea. His hundred is a contrary decision would have been the result. This decision and the grounds upon which it is based, are onquestionably correct. If southern so so at their own risk. By our laws they must contrary decision would have been the result. This decision and the grounds upon which it is based, are onquestionably correct. If southern so so at their own risk. By our laws they must contrary decision would have been the result. This decision and the grounds upon which it is based, are onquestionably correct. If southern so so at their own risk. By our laws they are received as soon as they reach. New-York, they must contain the grounds upon which it is based, are onquestionably correct. If southern so so at their own risk. By our laws they are received as soon as they reach. New-York is as soon as they reach. The provides the provides and the grounds upon the southern soon and the grounds upon the southern so are southern so and the grounds upon the southern so and the grounds upon the southern so and the grounds upon the soon and the grounds upon the southern so and the grounds upon the southern ated by Addison with any degrading idea. His humanity is without a parallel in literary history. The he was the best writer of his party; he lived in times or nerce excitement—in times when persons or mignicharacter and station stooped to scurrility such as is now practised by only the basest of markind. Yet no provocation, and no example sould industry the state of the New-foundation of the sagacity of the common cur that ever came to our knowledge. Such an instance ought to teach mankind to be less relentless towards this noble animal.— Cincinnati Enquirer. Yet no provocation, and no example, could induce him to return railing for railing.

NATURE AND REVELATION; showing the Present Condition of the Churches, and the Change now to come upon the World, by the Second Advent, in Spirit, of the Messiah; with Interpretations of Prophecies in Daniel, and the Book of Revela-P. Bixby & Co. 3 Park Row. This is a remarkable production. The author is a thoughtful and earnest a devoted Christian of the Orthodox faith. yet deeply impressed with the conviction that the churches or sects of our age are entirely wrong, contrary to the design of Christ, and to the spirit of his teachings, and rather calculated to hinder men religious, political and social, in the furnace of Christian Love. We would like to give extracts exhibiting more fully the character of this work, but must avoid even the appearance of taking part in a theological controversy, or favoring unduly any peculiar religious views. To the great mass of Protestants, seceders, 'come-outers,' &c. of our day, we heartily commend Mr. Van Amringe's temperate and meek-spirited, yet searching treatise - New-

FRANKLIN'S WIFE. On the repeal of 'that mothsent over from London to his wife, who was then living in Philadelphia, a dew dress, &c. In this letter he says:

'As the stamp act is at length repealed, I am willing that you should have a new gown, which you may suppose that I did not send sooner, as I knew that you would not like to be finer than your neigh rs, unless in a gown of your own spinning. Had the trade between the two countries totally ceased, it was a comfort to me to recollect that I had once been clothed from head to foot in woollen and linen of my wife's manufacture; that I never was prouder of any dress in my life, and she and her daughter might do it again if necessary.'

TRUE POLITENESS. It is remarked by some wri ter, that 'excess of ceremony shows want of good breeding.' This is true. Nothing is more troubleter, that 'excess of ceremony shows want of good breeding.' This is true. Nothing is more trouble-some than overdone politeness; it is worse than overdone beef-steak. A truly well-bred man makes exery person around him feel at ease; he does not throw civilities about him with a shevel, nor toss compliments in a bundle, as he would hay, with a pitchfork. There is no evil under the sun more into the civilities about him with a shevel of the plan proposed, which is to bring water from Spot Pond, is \$500,000—to require twelve or eighteen months for its completion. erable, than ultra politeness.

You may know a well-bred man anywhere, at home or abroad. He makes no fuss, never attempts to show off, finds no fault. The dinner, if it does not exactly please him, he does not grumble about; but your pretender, who dines poorly at home, swell in the name of an effended God, of outraged homan but your pretender, who dines poorly at home, swell in the name of a davancing tivilization, and in the name of by insulted and bleeding countrymen. home, is content with his position in society, and never tries to show off; but the fellow who is known only by his vanity and pretensions at home, assumes a pompous character always on going abroad. This kind of people you can meet with everywhere, in travelling, and they may be assured that they 'astonish' nobody, but they disgust many.

overlooked. It lies in bringing our wants down to our circumstances, instead of toiling to bring our Ohio.—Hon. J. R. Giddings has been nominated for Congress by the Whigs of the XXth District in Ohio.—The Convention was held at Painesville, and Circumstances up to our wants. Wants with a circumstances up to our wants. Wants will always be ahead of means, and there will be no end to the race, if you set the latter to chasing the former. keep in sight.

Cox. What is most like a horse's shoe? An-

Swift, Voltaire, and Addison.

The following comparison of these eminent wits, is from an article on Joseph Addison, evidently from the pen of Mr. Macauley, in the last number of the Edinburgh Review t

The three most eminent masters of the art of ridicule, during the eighteenth century were, we conceive, Addison, Swift, and Voltaire. Which of the three had the greatest power of moving laughter, may be questioned. But each of them, within his own domain, was sutpreme. Voltaire is the prince of buffoons. His merriment is without disguise or restraint. He gambols, he grins, he shakes his sides, he points the finger, he turns up the nose, he shoots out the tongute. The manner of Swift is the very opposite to this. He moves laughter, but never joins in it. He appears in his works such as he appeared in society. All the company are convised with merriment, while the Dean, the author of all the mirth, preserves an invincible gravity, and even sourness of aspect; and gives utterance to the most eccentric and ludicrous fancies, with the air of a man reading the communion service.

The manner of Addison is as remote from that of Swift, as from that of Voltaire. He neither luaghs out like the French wit, nor like the Irish wit; he throws a double portion of severity into his counternance while laughing inly, but preserves a look peculiarly his own, a look of demure serenity, disturbed only by an arch sparkle of the eye, an almost imperceptible elevation of the lip. His tone was never that ceptible curl of the lip. His tone was never that ceptible curl of the lip. His tone was never that ceptible curl of the lip. His tone was never that ceptible curl of the lip. His tone was never that ceptible curl of the lip. His tone was never that ceptible curl of the lip. His tone was never that ceptible curl of the lip. His tone was never that ceptible curl of the lip. His tone was never that ceptible curl of the lip. His tone was never that ceptible curl of the lip. His tone was never that ceptible curl of the lip. His tone was nev ridiculous is constantly tempered by good nature and good breeding.

We own that the humor of Addison is, in our opinion, of a more delicious flavor than the humor of either Swift or Voltaire. Thus much, at least, is certain, that both Swift and Voltaire have been successfully minnicked, and that no man has yet been able to minic Addison. The letter of the Abbe Coyer to Pansophe is Voltaire all over, and impassed, during a long time, on the academicians of more considerable was the letter of the Abbe Coyer to Pansophe is Voltaire all over, and inhabitants of Texas, he met with kindness, had his wounds cured, and was helped on his way to his home. On hearing this statement, a gain, the ball passed through the ear, and striking the bone behind it, glanced off at the hindhead, as before. All being now supposed to be dead, the Texans let; and in about half an hour, the surviver having recovered from the stun which these injuries had caused, made you have the surviver having recovered in the first passed through the car, and striking the bone behind it, glanced off at the hindhead, as before. All being now supposed to be dead, the Texans let; and in about half an hour, the surviver having recovered from the stun which these injuries had caused, made you have the surviver having recovered in the first part of the passed through the car, and striking the bone behind it, glanced off at the hindhead, as before. All being now supposed to be dead, the Texans let; and in about half an hour, the surviver having recovered from the stun which these injuries had caused, and the form the surviver having recovered from the stun which these injuries had caused, the ball passed through the car, and striking the bone behind it, glanced off at the hindhead, as before. All being now supposed to be dead, the Texans let; and in about half an hour, the surviver having recovered from the stun which these injuries had caused, and in about half an hour, the surviver having recovered from the stun which these injuries had caused, the surviv

the Lounger, there are numerous papers written in obvious imitation of his Tattlers and Spectators. Most of these papers have some merit; many of them are very lively and amusing; but there is not a single one which could be passed off as Addison's, who soffered.—National A. S. Standard.

ITEMS.

ters of ridicule, is the grace, the nobleness, the moral purity which we find even in his merriment. Severity, gradually hardening and darkening into misanthropy, characterizes the works of Swift. The nature of Voltaire was, indeed, not inhuman; but he venerated nothing. Neither in the master-pieces of art, nor in the purest examples of virtue, neither in the Great First Cause, nor in the awful enigma of the grave, could he see any thing but subjects for drollery. The more solemn and august the theme, the more monkey-like was his grimacing and chattering. The mirth of Swift is the mirth of Mephistophiles; the mirth of Voltaire is the mirth of Puck. If, as Soame Jenyns oddly imagined, a portion of the happiness of seraphim and just men made perfect be derived from an exquisite perception of he ludicous, their mirth must surely be none other than the mirth of Addison—a mirth consistent with Release of the Slave at Albany .- The decision is

manity is without a parallel in literary history. The highest proof of human virtue, is to possess boundless power without abusing it. No kind of power is more formidable than the power of making men ridiculous; and that power Addison possessed in boundless measure. How grossly that power was abused by Swift and Voltaire, is well known. But of Addison it may be confidently affirmed, that he had blackened no man's character, nay, that it would be difficult, if not impossible, to find in all the volumes which he has left us, a single taunt which can be called ungenerous or unkind. Yet he had detractors, whose malignity might have seemed to justify as terrible a revenge as that which men, not superior to him in genius, wreaked on Bettesworth, and on France de Popignan. He was a politician; he was the best writer of his party; he lived in times or nerce excitement—in times when persons or might is now practised him and the properties of the sagacity of the common cur that ever came to one knowledge. Such an instance ought to teach manish to be less relentless towards out to be a superior to him stoped to scurrility such as is now practised him and the properties of the sagacity of the common cur that ever came to one knowledge. Such an instance ought to teach manish to be a superior of the sagacity of the common cur that ever came to one knowledge.

burg, McIntire master, on the 26th ultimo, (when about fifteen miles from Seguin,) fell in with a singular fish, entirely unknown to the crew. They describe him thus: 'About thirty-five feet long, his body was the size of a six ton boat, and striped like a tiger; his head was flat like a snake, his fin like a tiger; in Spirit, of the Messiah; with Interpretations phecies in Daniel, and the Book of Revelable By A. H. Van Amrines, author of 'The Opened, or, A Voice to the Jews," has just will have a showed his body up against the vessel, and made her tremble as though she had struck a rock. Not having sufficient gear, did not harpoon him. When first discovered, he was a mile and a half distant, and thinking it was a sall; but running to a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point. We sailed alongside, and pricked him with a point wit boat's sail; his tail flat like a sail, but running to tant, and thinking it was a boat, made for it. - Port land Argus. [A pretty fair fish story.]

Who can beat this ?- A correspondent of the Eastern Sentinel boasts thus: As I have often read in the pa-pers of great men being praised for their great deeds, &c., I think I have a right to tell what I have done. his teachings, and rather calculated to hinder men from learning 'the Way, the Truth, and the Life,' than to aid them in attaining thereto. He believes that 'a new Heaven and a new Barth' are about to be made manifest, not in any such gross material transformation as the followers of Miller anticipate, but in the fusing and remoulding of all institutions, religious, political and social, in the furnace of Christian Love. We would like to give extracts exhibiting more fully the character of this work, but must vised even the accuracy of the state of this work, but must vised even the accuracy of this control of the state of this work, and I have faith, and show charity.

A Monster .- We learn from an English paper that a gentleman travelling along the road near Coldbrook, had his attention attracted to the screams of a child in the care of a tramping woman, who had two other children totally blind also with her. The cries of the care of a tramping woman, who had two timer children totally blind also with her. The cries of the child were so distressing that he insisted on know-ing the cause, but not getting a satisfactory answer, he forcibly removed a bandage from its eyes, when, hor-rible to relate! he found them encased with two small perforate shells, in which were two live black beetles for the purpose of destroying the sight! The woman was instantly seized and given into custody, and, at the magistrate's meeting at Eaton, committed for trial. There is too much reason to fear that the wretch pro duced the blindness of the other two children by simi

Drowned in a washtub .- An inquest was held or Tuesday afternoon, in New-York, upon the body of a child named Mary Galighan, one year of age, daughter of Patrick and Jane Ann Galighan, of No. 74 to Seventeenth street. It appeared from the testimony of the deceased child's mother, that about half-past two o'clock she felt the child asleep in bed, and that, our returning about one o'clock, she found it lying with its head in a wash tub containing some water which stood in the room, stone dead. A verdict of death from accidental suffocation in a tub containing some water was rendered.

It is said that Cassius M. Clay, of Lexington, is assailing slavery through the columns of the Ken-tucky Intelligencer, in the most severe language

The remains of BLACK HAWK were stolen by anatomist of Quincy, and a requisition from Gov. Lucas, issued at the request of his family, found them well cleaned, and ready to be wired! He was buried on the east of Des Moines River, in a sitting posture, his face looking East, his gon, tomahawk and blanket by him, and his neck and head painted red, being ex-

A Brace Lad .- On Wednesday afternoon, a little race, if you set the latter to chasing the former, girl fell into the dock at the Eastern Steamboat what Put the yoke of self-denial on desire, and if the latter does not overtake the former, it will at least the bottom. A lad named John C. Nichtern in sight. from a watery grave. - Post.

Pork and Poison .- Where hogs are plenty an ! "

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ONG experience in the practice of Dear ry has qualified him to judge of the the Teeth in all their various stages, an mode of treatment.

Artificial Teeth supplied of the purest m inserted on the most approved princip tures or wires, so as to aid material mastication without subjecting the p consequences which so frequently have been set without carry

ticular attention paid to the management of the office of children's teeth. Treatment for the Teeth diseased Antrum, &c. Every operation wangive perfect satisfaction to those who may faw the a call

Persons visiting the city in want of Teels on Gold Plate, can have them accurately fined, May 19 FREE LABOR DRY GOODS AD

GROCERIES, . FOR sale by CHARLES COLLINS, No. 3Char street, New-York, among which an

4.4 brown and bleached Muslins-54 ha

ing, viz.

4-4 brown and measured Musina, 5-4 broad Colored Cambrices, Gingliams, Bed-ticking, Jonas Furniture Check, Canton Flannel, Calteres of the ent patterns, Wicking, Batting, Wadding, Superior Cotton-Balls.

GROCERIES. Loaf, white crushed and brown Sugar, of re

qualities; Molasses in hogheads and barel pure Ginger, Starch, Indigo, Chocolate &c. Also, 15 bales free labor Cotton. 7th mo. 10th, 1843. GENTEEL BOARDING FOR RESPECTABLE COLORED SEARCE

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Respectfully informs his secfaring but
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exertions to retain that share of the public pane exertions to retain that sa liberally bestowed.

BOARDING HOUSE FOR COLORED SEAMEN. The subscriber begs leave to inform such cal

seamen as may visit Boston, that he he excellent Boarding House for their sea excellent Boarding House for their accommodation temperature principles, at No. 5, Sun Court Street House below the Bethel Church, and will happy to receive their patronage. No pains will spared on his part to make their situation pleasants spared on his part to make their situation parameter satisfactory. The rules of the house will be it agost ance with good order and the principles of ments CHARLES A. BATTER. No. 5, Sun Court Street, Boston Boston, June 8, 1842. (tf.)

Publications on Perfect Holines

A N Address to the Clergy, by Win. Law, on subject of the 'life of God in man,' as the at foundation of righteousness and salvation: tract lat 114 pages—price 17 cts. 'The doctrine of Salva-from Sin,' explained and defended, by J. H. Noyo 32 pages, 50 cents per dozen.

The above pamphlets can be obtained, for all days, at No. 25 Cornhill, in this city.

GEO. CRAGIN, General Jan.

Address to the Slaves! THE Address of the New-England Anti-S. Convention to the Slaves of the United S. pamphlet, by Oliver Johnson, and for salest \$\frac{1}{2}\text{fill.}\$ Price 6 cents single; 50 cents per dozen;

GARRISON'S POEMS HE following are the contents of the tolered Mr. Garrison's Poems, just published at 26

Universal Emancipation; Persecution; Tractor age; To a Friend; Invocation to Spring; Defease Lines to Liberty; Song of the Abalitosis; Ita Infant; Hope for the Enslaved; Entily Fourth of July; The Guilless Posts. New-Year's Day; May Day; To Willim Liberty and Wife; To the same; To my Fins-Ben; Deniuming Lunder, To the same; To my Enslavi, Inc. Benjamin Lundy; To the memory of Leaving my Native Land; The Prize pists; Harriet Martineau; To Elizab pists; Harriet Martineau; To El the Death of James Cropper; C Bible; The True Church; Holy Freedom of the Mind , To the Hot recedom of the Mind; To the Hon-inghuyen; Liberty for All; Liberty To Isane T. Hepper; On Complein Year; On Completing my Thirty-April; Independence Day; West In-tion; On the Death of a Friend; The ny Birth-Place; The Kneeling Star New Year; The Dying Year. For sale as above. Price, full bound, 37 1-2 cents; extra quality,

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A YOUNG man of requisite qualification in a genteel family as to be a coachman.

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a family in the country. None without gos mendation need apply.

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w acknowledged by thousands o prevent grey hair; to cure and re-cearance of scurf and dandroff from virtues of the Tricopherous, one: 1st, Its bracing, strengthe perties. 2d, Its gently stimulate skin. 3d, Its producing and end in the hulb or root, and particular receives the vessels and nerves, receives the vessels and nerves, going to the hair. 4th, Its equalizing the cir fluids. 5th, Its freeing the skin from perspiration, sourf and dandroff, and hair to curl. 6th, And, its frequent us the hair in beauty and health to the lat-life. For sale at A. S. JORDAN'S, 21 from Washington st.

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Oakland.

[SEE FIRST PAGE.]

Oukland.

FROM THE POSTMASTER GENERAL Remittances by Mail .- 'A Postmaste oney in a letter to the publisher of a scription of a etter if written by himself

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